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CONTENTS

THIS IS THE IMMACULATE CONCEPTION 497
The Reverend MAURICE S. RIGLEY, C.S.C., Notre Dame, Indiana.
MAY THE STATE FORBID MARRIAGE BECAUSE OF SOCIAL DISEASE? 507
The Reverend FRANCIS J. CONNELL, C.SS.R., S.T.D., Esopus, New York.
CHURCH ARCHITECTURE — SPECTACULAR OR SPIRITUAL 519
The Reverend PETER MORAN, C.S.P., New York City.
GOLDEN JUBILEE OF "THE ECCLESIASTICAL REVIEW" 530
The Right Reverend F. J. JANSEN, Hammond, Indiana.
PRAYER AND SONG 533
The Reverend EDWARD A. MAZIARZ, C.PP.S., Carthagena, Ohio.
SEMINARIANS IN THE CONVERT MOVEMENT 538
The Reverend JOHN A. O'BRIEN, Ph.D., LL.D., Champaign, Illinois.
SACERDOTAL SALESMANSHIP 547
The Right Reverend Monsignor PETER M. H. WYNHOVEN, New Orleans, Louisiana.
MAY A CATHOLIC SERVE AS CONSUL OF "LOYALIST" SPAIN? 560
The Reverend L. RODRIGUEZ, C.M., Santiago de Cuba.
POWER OF THE CIVIL AUTHORITIES TO DECREE MATRIMONIAL IMPEDIMENTS 565

CONTENTS CONTINUED ON PAGE VIII

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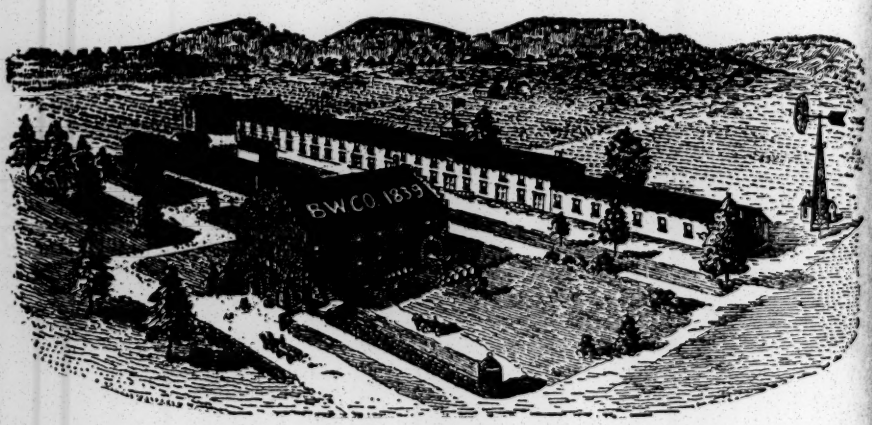

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THE ECCLESIASTICAL REVIEW

TENTH SERIES.—VOL. IX.—(XCIX).—DECEMBER, 1938.—No. 6.

THIS IS THE IMMACULATE CONCEPTION.

"WHO is she that cometh forth as the morning rising, fair as the moon, bright as the sun?" Who is the woman seen by St. John as "clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars?" It is the Blessed Virgin Mary of small worldly fame, but in heavenly prestige rich exceedingly. Whether the words of Solomon and of St. John are to be directly attributed to Mary is of small consequence. Whether we hold to the literal or accommodated sense of any scriptural passage describing the grandeur of the Virgin Mother does not make much difference. No one can paint too beautiful a picture of her. For, "who ever heard any such thing as this? And who ever saw anything like unto it?" —a creature always and totally free from the stain of sin, original or actual; very close to God by grace; integral in her purity; the white and lovely cradle, overshadowed by the power of the Most High, from which the chaste humanity and Godhead of Christ our Lord awaited the fulness of time.

The Immaculate Conception of Mary was the constant belief of both pastors and faithful. The utter sanctity of the Son of God demanded a fitting abode. To be born even of a most pure creature was an appalling condescension. For God to subject His ineffable Person to the laws which He made for our poor nature and to be like unto us in everything save sin was a most profound gesture of humility even though He was born in a wondrous manner. Thus the Church believed, impregnated with the thoughts of God's holiness. Centuries pass over the

Church as shadows of clouds pass over the mountainside with as much disturbing effect: the belief in Mary's sinlessness continues. The hour-glass is reversed how many times! Illustrious and commanding figures proclaim a certain philosophy, but their voice lapses weakly at the brink of the grave. As the grass of the field which is to-day and to-morrow is no more, their memory has fled the mind of men. Sects of one kind or another flourish and fade. Nations arise and pass away. Time marches steadily over all. Yet to the Church, Mary is still the elect of God, sanctuary of the adorable Trinity, still " humankind's solitary boast ".

There are controversies, however, regarding Mary's prerogatives. In the West there is lacking that glowing devotion toward Mary's Immaculate Conception that we see in the East following the Council of Ephesus. But there is a reason. The Fathers of the West are thinking of something else. They are fighting against Pelagianism, then against Semi-Pelagianism. Their attention is taken up with the provincial council of Carthage in which the heresy of Pelagius was condemned. And this concentration on the current heresy leads the Fathers, especially those of Augustinian influence to stress particularly the universality of the fall of man and the strictness of Christ's Redemption. Pelagius denied Christian grace and seemed satisfied with his own personal will power. He held that human nature is not vitiated, and by its own powers, without the help of grace, it can begin and prosecute a good work and persevere in it. To the ears of the sixty-eight bishops assembled at Carthage such a statement was most offensive. Naturally for them and very naturally for St. Augustine they soundly repudiated such heretical doctrine. But the Bishop of Hippo in confounding the adversary and in utterly impugning his doctrine perhaps leaned back a little too far by stressing how pitiably we all are in need of grace, initial and otherwise. Because he loved the Church as he did, the zeal of God's house had literally eaten him up. And so he wrote with feeling and vehemence, and to some extent, with exaggeration. We often do this when we become particularly incensed at some abuse. And those who are by temperament hot-headed, impulsive, and a little too dynamic, frequently make overstatements on virtue's side in order to confound the opposition.

This is the impression that St. Augustine gave; because the monk Jovinian of Rome accused him of making Mary a victim of hell by his universal doctrine of original sin. The saint replied to the accusation, " When there is question of sin I have nothing to say about the Blessed Virgin." This does not prove that St. Augustine believed in the Immaculate Conception, but that he considered there was something special about the case of Mary. He is the doctor of Redemption and of original sin and therefore speaks more closely and severely about these two great beliefs. It was due to Augustinian influence that the doctrine of Mary's sinlessness was held back in the West until Scotus came over from England to Paris and astounded learned audiences by turning age-old objection into arguments. We all have at one time memorized this much from the tract on the Immaculate Conception, i. e. the following syllogism of Scotus: " God could have made Mary immaculate: it was pleasing that He should: therefore He did."

Time passes, until finally the opponents of the doctrine of the Immaculate Conception become so few and the proponents so insistent that Pius IX solemnly defines that this truth is contained in the " deposit of faith ". In the year 1854 the Pope declared explicitly that this truth is formally revealed in Scripture. This was a declaration that it had always formed part of the Apostolic Faith, though for long and by individuals hitherto believed only implicitly. The communal religious sentiment of the Church has ever been that some very special prerogative must have been accorded Mary to make her worthy of the divine maternity. But not until 1854 were the faithful bound to believe thus. They all must now believe firmly and constantly in the Immaculate Conception. The infallible definition of this dogma is a product of the evolution and progress of dogma, that is, a product of internal evolution, from an implicit truth contained in the deposit of faith to an explicit declaration of that heretofore hidden, yet always present truth.

Since 1854 it has been an article of faith that Mary, in the first moment of her conception, by a singular and gratuitous privilege of preservative redemption was rendered immune from original sin. We say " by a preservative redemption " because Mary as a child of Adam was not only in need of redemption but was redeemed in a singularly excellent way, by a preserva-

tion from original sin and not merely be a restorative redemption. Now any sin which Adam might have committed would have caused original sin in his descendants, because the first sin of the head of human nature would necessarily have affected the whole of human nature as passed on to posterity. Since, then, Mary is descended from Adam as are we, she was in need of redemption. And *de facto* was redeemed, as we have said, by a preservation from original sin.

For example, supposing one sleety morning we had gone out from our place of residence and had suffered a severe fall down the porch steps. What broken bones, bruises, or cuts resulted therefrom would be taken care of by a doctor. Probably splints, bandages, gauze, etc. would be used. And by these means, medical attention, care of the hospital, we would be *restored* to whatever health of body and limb we had hitherto enjoyed. But let us suppose that some one prevented us before our departure and saw to it that we went out by another door, for example, at sidewalk level. We then would have been *preserved* from our fall. It was thus with Mary.

Redeemed indeed she was, but not as we. Through the merits of her Son, foreseen by Almighty God, the Blessed Virgin was conceived without the stain of original sin in which all other children of Adam are born. And of all creatures born into this world Mary is the only one who is said infallibly to have been preserved from the stain of original sin. She is the woman spoken of in the book of Genesis, chapter 3, verse 15: "I will put enmities between thee and the woman, and thy seed and her seed: she shall crush thy head, and thou shalt lie in wait for her heel." This verse is called the protoevangel because it is the first prophecy of salvation given at the first moment of man's degradation.

The proof that we here offer for the Immaculate Conception is that of the Bull *Ineffabilis Deus* of Pius IX given to the world in 1854. This declaration that Mary is immaculate does only one thing. It takes Scripture, not alone, but as interpreted by the Fathers, and gives as the first premise of its argument the parallel between the first and second Adam and the first and second Eve. Then in the minor the Church says that this parallelism would have no meaning if Mary were not immaculate. This syllogism is merely explanatory. And for this reason,

because this syllogism is merely explanatory, we say that the doctrine of the Immaculate Conception is *formally* revealed. The doctrine is there in Genesis, otherwise there would be no reason for the parallelism spoken of. Christ is the new Adam spoken of by St. Paul in his epistle to the Romans. " Is that woman in Genesis Mary literally or Mary only typically? " is a question of curiosity. Typically means really. A typical meaning refers to two sets of events or meanings. One, according to the literal sense, here Eve; and secondarily, although principally to the one of whom Eve is but the figure foreshadowing the reality, i. e. Mary. For example, David speaks in the words of the Messias: David and the Messias, but principally the Messias, the woes of Christ, not David's. The touching lamentation of Jeremias, " Weeping, he hath wept in the night, and tears are on his cheeks," refers principally to the sorrowing Christ.

According to Genesis, opposed to the vanquished Adam and Eve there is the victorious new Adam and Eve. This argument is called the argument of recirculation because God is to avenge Himself on Satan in exactly the same order as Satan has been permitted to bring about a certain undoing of God's work. Just as Satan, by a lying friendship for a woman, brings about the downfall of Adam and his posterity, so God by the woman (opposed to Satan) will bring about the restoration of mankind through the second Adam and His posterity. Just as Eve was to be the mother of men in the natural order, so Mary by giving birth to the man-God was to bear all those who were to be saved by the merits of her Son.

In connexion with the subject of Mary's sinlessness there comes to mind a common erroneous idea that Mary would have gladly sacrificed her prerogative of Divine Motherhood rather than lose the privilege of being immaculate. Such a pious argument is used to deter one from offending against the to-day's so much needed virtue of purity. The end is good, but the God of Truth does not need nor can He desire error to assist Him in the realization of His salvific will. One truthful manner of combating the opposing vice of purity is to picture Christ as " white and ruddy, out of thousands, whose head is as the finest gold: whose locks are as branches of palm trees, black as a raven; and eyes as doves upon brooks of waters, which are

washed with milk and sit beside the plentiful streams; whose cheeks are as beds of aromatical spices set by the perfumers, and lips as lilies dropping choice myrrh; whose form is as of Libanus, excellent as the cedars, and throat most sweet, and he is all lovely." Then the contrast: His " whole head is sick and the whole heart sad. From the sole of the foot unto the top of his head there is no soundness therein: wounds and bruises and swelling sores: they are not bound up, nor dressed nor fomented with oil." That is what happened to our Lord when He took upon Himself, not the guilt, but the punishment of sensual excesses of mankind. There was impurity in man; therefore His eyes, formerly washed with milk, were washed with blood: therefore His cheeks, as beds of aromatical spices, were made beds of brutal buffettings and slashes. There was impurity in man, therefore His lips as lilies that dropt choice myrrh, now as bleeding, torn passion flowers dropping blood, perspiration and blasphemous spittle.

Another truthful way in which to combat impurity is to realize the hopeless discrepancy that exists between what is spiritual and what is carnal: what is immortal and what is mortal: what is simple and what is composite. To offend against purity is to put in the balance, on one side, the white and ruddy body of Christ, hypostatically united to the second Person of the Blessed Trinity, and on the other scale one's own body valued commercially at ninety-five cents and then in a lapse of blind weakness to judge that the latter overbalances the Son of God. This is a sad effect of human nature, it is true; but the end does not justify the means, and so let us observe truth in the attainment of a noble end, the virtue of purity, and not use the Blessed Virgin as the exemplar of this virtue by erroneous argument. We should remember that besides being immaculate Mary is also the Seat of Wisdom.

That she is immaculate is an article of faith. That she would have sacrificed the Divine Maternity rather than lose her prerogative of the Immaculate Conception is idle speculation. In Mary's case there was no occasion to choose between the two privileges. When the Archangel Gabriel came to Nazareth and hailed her as " full of grace " and then disclosed to her that she was to have a Son, she merely replied, in substance, " I am a virgin," and then asked, " How will this be done? What is

God's will? What does He desire of me?" This was no time for her to consider whether God's proposal of the Divine Maternity was as desirable as her Immaculate Conception. Mary was too humble to stand in the way of God's designs. In the rosary we take the mystery of the Annunciation as exemplifying the virtue of humility. How, then, can one insinuate into the conversation of Mary and the messenger of God any element of choice on her part or any comparison of the relative merits of the two privileges? Although she ardently desired to remain a virgin, nevertheless after the explanation of the angel she threw to the wind her reason and fondest desire and confided solely in God. Exquisitely she yielded, "Behold the handmaid of the Lord; may it be done unto me according to Thy word." There was no element of choice. She did not want any choice. She had no will of her own, or rather she freely gave it back to God.

The Divine Maternity and the Immaculate Conception are complementary. One is the reason for the other. In the oration for the feast of 8 December we pray, "O God, who by the Immaculate Conception of the Virgin, didst make a fitting abode for thy Son. . . ." From this prayer it is plain that the Divine Motherhood is the source, reason and foundation of all the other graces and privileges of Mary. God willed His only-begotten Son to be born of a creature for our salvation. How could He prepare a fitting abode for the man-God? By willing Him to be born of a perfectly sinless woman. He would create such an abode by preserving her from sin. And what God did we call the Immaculate Conception.

With the hope that we will not here be thought to be losing sight of our subject, or particularly iconoclastic, or to be indulging in disappointing flippancy, we should like to speak briefly of a false idea that is sometimes preached in connexion with the extent of Mary's love for us. This idea is not directly and immediately connected with Mary, but by reason of a comparison Mary's great mother love for us is arrived at by a false similitude. In order to help the congregation realize to what extent Our Lady loves us as our spiritual mother, we have heard eulogies of these great qualities of our natural mother, i. e., her sacrifices, sufferings, and denials and how much in consequence we should love her in return, seeing that we are "bone of her

bone and flesh of her flesh ". And there's the rub: we are not bone of her bone and flesh of her flesh. She does not of her own physical self directly add to her child any more than the incubator does to the baby chick inside the egg. The only direct connexion between the parent and the embyro is the umbilical cord, which is not a feed-line but a means to keep the embryo in position. Scoffers at our faith seize on such preachments to emphasize the statement that our religion is so full of godly fraud. We may seem to belabor this point or to joust bravely with a dilapidated old wind-mill. None the less there is always danger in such pious palaver from the pulpit. It is well to avoid it because if we do not, it is easy to get so far off the track that the God of Truth would as lief the town-crier spoke His lines. And a master in Israel is supposed to know these things. It was in this spirit that the author threw out a phrase from his first draft of this article describing Mary as the Immaculate Mother thus—the white flax from which was to be spun the chaste humanity of Christ. We might characterize such a phrase as " bene sonans," but it is untrue in fact. If it were true, then Mary's blood would have been shed for our redemption and not her Divine Son's.

It is a fair conjecture that Mary is pleased with any time and energy spent in proving her immaculate, because everyone does not believe this truth. Such action on our part means that we are not only her interested, but respectful and loving children. Yet man is not made up entirely of mind. A proof and academic discussion of her Immaculate Conception is not all that is to be done. We have a heart and emotions that should logically rise up and desire to do something about this great prerogative. We should honor what she certainly honors. And in its complete sense the word " honor " contains two ideas: first, we should hold in high esteem another's perfections; and secondly this good opinion should be externally manifested before the virtuous person. We should, if we are to be practical, make manifest our appreciation of the Immaculate Conception by striving to put Mary into the minds and hearts of our people. We should be interested in seeing her virtues practised in our commercial and industrial life, in our family and social life. Such teaching is the salt with which the lives of the faithful should be seasoned. Such teaching would indeed

assist in the practice of religion, some of our so-called practical Catholics who might aptly be termed practically Catholics. And a daily imitation of Mary's sinlessness, her fortitude, wisdom and love would unite more closely these United States and happily readjust the impression that man can get along without the Son of God and His Mother. He is King, she is Queen and the Protectoress of America under her title of the Immaculate Conception. It is time that we hailed the Queen. If we should do this from time to time, the peaceful evensong of the " Salve Regina " would quiet the thunder of sixteen-inch guns and, according to the prophet Joel, a trumpet would be blown in Sion and a fast sanctified, as men along with the scrapping of armaments would scrap their sins before the tribunal of Penance and cease to make this world a vale of tears.

Since the Immaculate Conception and the Divine Maternity are so closely related, as we have seen from the prayer for the former feast, we might add, in the spirit of devotion, another thought. Her preservation from all stain of sin was and is everlastingly a tremendous honor. For her soul to be made so dazzling and brilliant, and to appear, as it were a fountain of diamonds before the noon-day sun, was and still is a wonderful gift. But Mary responded. And so it must be true that she made magnificent progress in sanctity day after day, in geometric proportion, if one may speak of her in this fashion. But there was something behind this prerogative. It was given for a reason, the reason being that she was to be chosen as the Mother of God. And to understand this latter distinction let us for a moment turn back the pages. We may picture the Blessed Virgin kneeling in contemplation, unconscious of the great things that God would do to her. Suddenly an archangel is sent from heaven and descending over Palestine comes to Nazareth. Mary is troubled at first. And in her marvellous simplicity she quietly asks Gabriel to explain how she is to become the Mother of God. The angel explains. Mary's soul is filled with delight! What an honor! Mother of God! What a privilege! But this is not the complete picture, for Mary was a unique creature and so could well have known what " Mother of God " meant. And she perhaps saw the future before her. She, at this moment, sees vividly a crown of thorns, scourges, and a bloody pillar. She hears a hooting, jeering

rabble. She sees large nails, a cross, and crimson footprints on the pavements of Jerusalem. There goes the Son of God up to Calvary! There goes her Son up to Calvary! She sees finally a wan, beaten body, with arms outstretched, hanging against a sad sky, weeping sympathy. And all through her life, we may believe, she was conscious of the fact that she nurtured and watched over her Son that He might be sacrificed for us. It is thus we should reflect upon the feast of the Immaculate Conception. Mary is not a beautiful story-book ideal. She is a most real person who corresponded with grace so perfectly that no one can begrudge her any of the great prerogatives with which God enriched her soul.

Our Blessed Lady is pure. "I am the Immaculate Conception," she revealed in so many words to the peasant girl, Bernadette Soubirous. That is to say, not only "I am pure," but "I am Purity". Purity incarnate, its very personification. So spotless is Mary that we might at times be affrighted in the presence of such matchless innocence. But remember, she is our Mother. She lived on earth as we are now doing. She has still a human heart.

She is humble: "Behold the handmaid of the Lord."

She is beautiful: "coming forth as the morning rising, fair as the moon, bright as the sun; clothed with the sun and the moon under her feet, and on her head a crown of twelve stars."

She is powerful: "Terrible as an army set in battle array."

She is kind: "O clement, O loving, O sweet Virgin Mary!"

Well may we be proud of such a mother! May she one day be proud of us!

MAURICE S. RIGLEY, C.S.C.

Notre Dame, Indiana.

MAY THE STATE FORBID MARRIAGE BECAUSE OF A SOCIAL DISEASE?

AN EXTENSIVE CAMPAIGN against venereal diseases is being conducted in the United States to-day, with the active coöperation of both state and federal governments. Undoubtedly, a movement of this nature is urgently demanded, for the ravages of social diseases are indeed harrowing and their victims throughout our land are numbered by the millions. It is stated that one out of every ten persons in the United States contracts syphilis at some time in his life.[1] Surely, then, out of love for country as well as out of Christian charity all Catholics should coöperate in every lawful manner toward exterminating, or at least diminishing, these dire ailments.

One of the methods employed in this campaign is " eugenic legislation "—the passing of laws which forbid persons to marry as long as they are suffering from a venereal disease. More than half the States of the Union have already passed such laws. Some of these laws merely forbid the marriage of a diseased person; others declare the marriage of such a one null and void, at least when he has not informed the other party of his condition.[2] The usual procedure of this eugenic legislation is to oblige those intending to be married to secure a certificate from a physician, attesting that they are free from venereal diseases, before they will be granted a marriage license. The license is good for only a limited period; if not used before the expiration of that time it becomes ineffective, and if the person wishes to marry he must procure a new certificate and a new license. However, no one is permanently barred from marriage on account of the presence of a social disease; if he takes treatment and is declared cured, the disability ceases and a license is granted.

This type of eugenic legislation has won high praise, especially from persons interested in social welfare. Among those who have voiced their commendation have been some prominent Catholics, including members of the clergy. In view of this fact, and also because priests are not infrequently asked to give their opinion on such legislation—and perhaps at times even to

[1] *Time*, 31 Oct., 1938, p. 37.

[2] Alford, *Jus Matrimoniale Comparatum*, p. 148 seq.

promote it by their influence—it seems opportune to discuss at some length in the REVIEW the question of the state's power to forbid marriage to persons afflicted with a communicable venereal disease.

The first and most basic principle pertinent to the subject is this: Only the Catholic Church possesses the authority to establish impediments, whether diriment or merely prohibitive, for the marriages of baptized persons. That the Church is empowered to constitute diriment matrimonial impediments is an article of faith, solemnly defined by the Council of Trent.[3] The definition mentions only diriment impediments, because the Church's power to establish these was especially impugned by the Reformers. That ecclesiastical authority is competent to constitute merely prohibitive impediments also is implied in this same definition inasmuch as the greater power of invalidating contains the lesser power of merely forbidding. Moreover, from the early centuries the Church has been accustomed to establish and to enforce impediments, both diriment and merely prohibitive, regarding this as an application of the binding and loosing power imparted by Christ to the Apostles and to their successors in the government of the faithful.[4] The Church's authority in this matter extends to *all* baptized persons, whether Catholic or non-Catholic. However, in practice the Church does not bind non-Catholics by certain of the impediments—disparity of cult, for example.

That the Church *alone*, to the exclusion of every civil authority, can constitute matrimonial impediments for baptized persons, while probably not an article of faith, is so certain a doctrine that it would be rash to deny or doubt it.[5] A few eighteenth-century theologians, such as Tournely [6] and Billuart,[7] held that the civil power as well as the Church can establish impediments for the baptized; but this view is no longer tenable in the light of numerous papal pronouncements.[8] The Code is

[3] Denzinger, *Enchiridion*, n. 974.

[4] *Matthew*, 16:19.

[5] Cf. Wernz-Vidal, *Jus Matrimoniale*, n. 48; Gasparri, *De Matrimonio*, n. 233.

[6] *De Matrimonio*, Q. 7, a. 2.

[7] Diss. 6, a. 2.

[8] E. g. Pius VI in *Auctorem Fidei* (Denzinger, n. 1560), Leo XIII in Encyclical *Arcanum* (*Acta S. Sedis*, Vol. 12, p. 382 seq.) and in Letter to Bishop of Verona (*Acta S. Sedis*, Vol. 25, p. 459 seq.), Pius XI in Encyclical *Casti Connubii* (*Acta Ap. Sedis*, Vol. 22, p. 539 seq.)

quite explicit on this point: "It belongs *only* to the supreme authority of the Church to declare authentically when the divine law impedes or invalidates matrimony. To the same supreme authority it belongs *exclusively* to constitute other diriment or prohibitive matrimonial impediments for baptized persons after the manner of a universal or particular law." [9]

The doctrine that the Church alone has the power to establish impediments for the marriage of baptized persons is a logical deduction from indubitable Catholic tenets. By the decree of Christ Himself the valid marriage of two baptized persons is always a sacrament.[10] But the Church, and the Church alone possesses the divinely granted authority to legislate concerning the administration of the sacraments and to declare authentically what dispositions are required on the part of those who receive them. Nor is any distinction between the sacrament and the contract admissible,[11] for it is absolutely certain that the contract and the sacrament are *identical*.[12] The same process of reasoning is not applicable to the marriage of a baptized person with one who is unbaptized, for such a marriage is certainly not a sacrament for the unbaptized party, nor most probably even for the baptized party.[13] However, every marriage is at least a *res sacra*, and accordingly the type of marriage in question comes under the jurisdiction of the Church, at least from the part of the baptized person, because the Church has authority to regulate the *res sacrae* of all who bear the baptismal character. It is to be noted that Pope Leo XIII in his Encyclical *Arcanum* argued to the Church's authority over the marriages of Christians from the principle that matrimony is in itself a *res sacra*.[14]

Now, what authority has the state in the matter of matrimonial impediments? First, the state can most probably establish impediments, both prohibitive and diriment, for the marriages of *unbaptized* persons. This view, formerly rejected by

[9] Canon 1038.

[10] Denzinger, 1765; canon 1012.

[11] It was by making such a distinction that Tournely and Billuart arrived at the conclusion that the state can legislate for the contract.

[12] Cf. *Arcanum, Acta S. Sedis*, Vol. 12, p. 394; *Casti Connubii, Acta Ap. Sedis*, Vol. 22, p. 554.

[13] Hervé, *Manuale Theologiae Dogmaticae*, Vol. IV, n. 441.

[14] *Acta S. Sedis*, Vol. 12, p. 392.

a number of theologians, is nowadays favored by the majority, and is even supported by decisions of the Roman Congregations.[15] Indeed, according to Gasparri,[16] an unbaptized person contracting marriage with one who is baptized is subject to civil impediments.[17] Others however, such as De Smet,[18] hold that complete jurisdiction over such a marriage belongs to the Church by reason of the baptism of one of the parties.

Secondly, the state may legislate for the *merely* civil effects of the marriages of baptized persons. This is clearly stated in the Code.[19] The basis of this principle is the fact that marriage, besides being a sacrament or at least a *res sacra,* is also a natural institution bearing many important relations to civil society, and as such is subordinate in some measure to civil legislation. By *merely civil effects* are meant those consequences of the marriage that are separable from the lawfulness and the validity of the marriage itself—that is, those concerned with merely administrative and temporal matters, such as the dowry, the rights of succession of the children to titles and to property, etc.[20] This power of the state does not extend to any effect inseparably connected with the validity or the lawfulness of the marriage (such as the legitimacy of the children), and *a fortiori* does not embrace the right to determine the requisites for the validity or the lawfulness of the contract, in the case of baptized persons. As Pope Leo XIII asserted: "It is well to call to mind that the civil power can set up and regulate the civil effects of marriage; but what proximately concerns marriage itself must be left to the jurisdiction of the Church." [21]

Thirdly, the state may at times indirectly prevent marriages —even those of baptized persons—when the use of one of its proper civil rights entails *as a consequence* that some persons are rendered incapable, either permanently or temporarily, of

[15] Hervé, *op. cit.,* n. 496.

[16] *De Matr.,* n. 256.

[17] As is evident, if this view is followed, some difficult problems in the practical ministry can be imagined; for example, when the Catholic party of a marriage coming under the impediment of *disparitas cultus* has received the requisite dispensation from the Church, but the unbaptized party is bound by a diriment impediment of the state.

[18] *Betrothment and Marriage,* n. 438.

[19] Canon 1016.

[20] De Smet, op. cit., n. 427.

[21] *Acta S. Sedis,* Vol. 25, p. 460.

marrying or, if already married, of using their conjugal rights. Such an exercise of civil power takes place when the state condemns a criminal to prison for life, or sends soldiers to war, or segregates those afflicted with a contagious disease in order to prevent its spread. Underlying this doctrine is the well-known moral principle that a bad effect may at times be permitted as a concomitant or a consequence of a good effect. In this instance the bad effect is the restriction of the natural right to marry or to use marriage. It is to be noted that the state's reason for employing its power in such a case must be proportionate to the grave inconvenience inflicted on those inhibited.

Fourthly, the state may use its legislative and coercive powers regarding what is prescribed or forbidden by the natural law concerning marriage, in as far as violations of this law are detrimental to the welfare of civil society. This power extends to the baptized as well as to the unbaptized. De Smet says: " The state can take cognizance of offences against public order committed by Christians in their married life, and vindicate the law by the punishment of such crimes as adultery, incest and wife-murder. But it could not do so precisely in relation to the marriage as, for instance, by forbidding or suspending the cohabitation of the parties." [22] However, this power of the state over baptized persons is limited to matters prescribed or forbidden by the natural law *according to the teachings of the Catholic Church,* for, in regard to such persons, " It belongs only to the supreme authority of the Church to declare authentically when the divine law impedes or invalidates marriage." [23]

Now, if we apply these principles to the question at hand it seems to follow with irresistible logic that according to Catholic doctrine the laws of our States forbidding marriage to those afflicted with venereal diseases are encroachments on the Church's divinely granted jurisdiction. If these laws bound only unbaptized persons there would be no complaint from the standpoint of the violation of ecclesiastical rights, although even then the legality of such measures from the standpoint of the natural law could be discussed; [24] but since they bind both baptized and unbaptized, they must be regarded as transgressions

[22] *Op. cit.*, n. 427.

[23] Canon 1038, § 1.

[24] De Smet, *op cit.*, n. 422-424.

of the order of authority as established by God. This is the teaching of Sabetti-Barrett, S.J.: "Only the Church can establish impediments, whether diriment or prohibitive, for Christian marriage. . . . Leprosy and any other revolting and contagious disease, such as syphilis and epilepsy, are not impediments." [25] "All the new laws regarding eugenic marriages passed in our country violate the power of the Church." [26] Even more explicit is Damen, C.SS.R., professor of Moral Theology at the University of the Propaganda in Rome: "*Q.* May the civil authority prescribe a medical examination for those about to be married? *A.* For baptized persons the civil authority may not prescribe this examination in such wise that if this condition is not fulfilled, marriage is forbidden to them . . . for thus the state would be directly or indirectly establishing an impediment, either diriment or prohibitive, and this the state is entirely incapable of doing." [27]

But, it could be asked, do not such legislative restrictions come within the competency of the state by virtue of its authority over the civil effects of marriage, since the health of its citizens is surely a vital factor in the well-being of a nation? To this we reply that if the civil authorities concerned themselves with the *merely* natural aspects of the matter—for example, by instructing the citizens about the nature and the virulence of social diseases and by providing remedies for them—the state would be acting within its proper sphere. But once the state takes legislative or coercive action regarding the *supernatural contract* of marriage in the case of baptized persons, or determines the conditions required of those who wish to make this contract, the state is exceeding the bounds of the *merely* civil effects of marriage.

But could not the state segregate those afflicted with venereal diseases, and thus prevent them from marrying? And if the state can do this, why can it not restrain them from marrying without such segregation? The answer is that, while the state could undoubtedly segregate diseased persons *for a time* in order to cure them and to prevent the communication of the disease to others through the use of the same implements, dishes,

[25] *Compendium Theologiae Moralis*, n. 842, § 6.
[26] *Id.* n. 874, Q. 8.
[27] *Theologia Moralis*, Vol. II, n. 636.

etc. (if such segregation were reasonably deemed necessary), nevertheless the incapacity of those thus segregated to marry would be only a *consequence* of a licit and necessary use of the state's proper authority. And this is entirely different from the use of legislative measures which *directly prohibit marriage itself*, just as an operation directly intended to procure abortion is entirely different, under the moral aspect, from the necessary excision of a diseased organ which *as a consequence* brings about the ejection of a living fetus.

However, the argument that seems to be most weighty in favor of the state's power to pass eugenic legislation takes its stand on the natural law. It is proposed thus: The state may enforce the natural law governing marriage, as it does when it prohibits polygamous unions or punishes adultery. But it is against the natural law for a person afflicted with a communicable social disease to marry, because the usual consequences of such a union are the infection of the healthy consort and the procreation of diseased offspring. Consequently, the state may suspend the marriage of diseased persons until their cure is attested.

Passing over the major of this argument,[28] let us concentrate on the minor. Is it against the natural law for one afflicted with a communicable social disease to marry? All Catholic moralists admit that there is a grave violation of the natural law when a diseased person marries one who is healthy *and is not aware of the other's condition.* And Monsignor Nau states: "A confessor would be obliged to refuse absolution to a penitent determined to contract a marriage or to have marital intercourse with the consort under these circumstances." In fact, as the same writer goes on to say, a priest acquiring the knowledge of such a condition as a professional secret and not merely under the sacramental sigillum may reveal it to the innocent party.[29] But the claim that it is against the natural law for a diseased person to marry one who knows of the presence of the disease and yet is willing to enter marriage is not upheld by Catholic theologians as a group. On the contrary, we read in standard

[28] As was said above, the principle that the state may enforce the natural law regarding marriage in the case of baptized persons cannot be accepted without qualifications. However, in the present instance we can abstract from this question.

[29] *Marriage Laws of the Code*, n. 17.

authors such statements as these: "Leprosy, or any grave ailment of the same nature, even though antecedent (to the marriage) and unperceived does not impede or invalidate the contracting of the marriage." [30] "When a (social) disease is found out by both parties (of an engaged couple) they are not obliged to marry, although they may do so if they wish—the Church does not forbid them." [31]

Some theologians do not discuss explicitly the case with which we are concerned, but all treat a parallel question—the lawfulness of conjugal intercourse while one of the married parties is suffering from a serious communicable disease. And while some condemn marital relations as unlawful in such circumstances,[32] others—the majority, it would seem—teach that intercourse is *permitted* (though the healthy party is not *bound* to grant it), at least when the sin of incontinence is thereby avoided. Thus Sabetti-Barrett: "Although when the healthy party has reason to fear infection from a serious disease, this party is not obliged to give conjugal relations, yet he or she may do so out of conjugal love, and often this would be a noble deed of charity. And even though defective offspring are conceived, yet it is better to be thus than not to be at all, as St. Thomas says." [33] Father Davis, S.J., says: "If there is syphilis or other venereal disease, the conjugal act is very dangerous to the healthy party, and they must abstain, *except in grave danger of incontinence*, and after the healthy party has been informed of the condition, or with mutual consent." [34]

Of course, the case of those wishing to be married is not exactly on a par with the case of those already married, for a more serious reason is needed to excuse the acquisition of conjugal rights by a diseased person than to justify the use of rights previously acquired. Nevertheless, according to Catholic principles, there can be justifying causes in the former as well as in the latter case, and especially the benefit accruing from matrimony as a *remedium concupiscentiae*. All the physical

[30] Wernz-Vidal, *op. cit.*, n. 489. This holds *a fortiori* if both are aware of the disease.

[31] Sabetti-Barrett, *op. cit.*, n. 842, § 6.

[32] E. g. Marc, *Institutiones Morales*, II, 2103, regards intercourse as unlawful during the first and second stages of syphilis, not during the third stage. Cf. Ferreres, *Compend. Theol. Mor.* II, 1144.

[33] *Op cit.*, n. 941.

[34] *Moral and Pastoral Theology*, Vol. IV, p. 251.

afflictions that can ensue from the marriage of a diseased person, both to the healthy consort and to the offspring, are an immeasurably lesser evil than one mortal sin which the marriage could avert. Even the probability that the marriage might be productive of still-born children, deprived of the opportunity of receiving Baptism—a point which would strongly appeal to Catholics—does not militate against this principle. For it is better that these children should be thus than not be at all—better from the standpoint of the honor which their existence gives to God, better from their own standpoint, since the natural beatitude they will enjoy for all eternity in Limbo is a greater good than non-existence.

Let it not be thought that I am proposing the marriage of a diseased person as something ideal. I should strongly recommend to such a person that he remain single until he is cured. I should certainly insist that he inform the other party of his condition. But if the healthy party is aware of the circumstances and is still willing to enter wedlock, I could not accuse them of violating the natural law, especially if there is danger of sins of incontinence in the event that they remain unmarried.

Finally, let us remember that the only authority on earth empowered to declare authentically when the divine law impedes or invalidates marriage is the supreme authority of the Catholic Church.[35] Now, in the many pronouncements, so detailed and so explicit, emanating from the Holy See, where has it been declared that the natural law forbids the marriage of persons afflicted with social diseases?

Of course, in those States in which eugenic laws have already been passed, Catholics must in prudence conform to the statutes. Yet, it is well for all the members of the Church, both priests and laity, to realize that according to Catholic teaching such laws do not bind baptized persons in conscience, but are rather an infringement on the Church's authority and an unwarranted restriction of the natural right to marry. Catholics, especially priests, should be careful not to praise these laws; on the contrary, where they are not yet in existence they should use their influence to prevent their being passed. Our non-Catholic legislators could hardly be expected to appreciate the theological arguments which constitute the chief basis of our objection.

[35] Canon 1038.

But other arguments can be utilized, such as the danger that eugenic legislation will increase extramarital relations, and thus tend to the lowering of moral standards among our people. Five years ago, Monsignor Nau, writing of eugenic legislation as something proposed, said: "It would be fraught with the greater evil of concubinage." [36] Undoubtedly, this common-sense scholar predicted truly. Only a few days ago I received a letter from a young Redemptorist missionary in Puerto Rico, where the eugenic legislation went into effect on 1 September, 1937. He informs me that the number of marriages in the entire island during the year preceding the enforcement was 16,151, while the number during the first year under this legislation was 8,417. And he sums up the situation with the words: "It all adds up to the increase of concubinage." In New York City during the months July-October, 1937, the number of marriage licenses issued was 28,381. During the corresponding months of 1938—just after the eugenic legislation became operative—the number was 17,616. Now, it is true, other causes may have tended to a decrease of marriages; and perhaps too, a number of New Yorkers are going to other States to be married. Furthermore, it is only fair to state that with the passing of the months there is a gradual increase in the proportion of this year's marriages to those of last year. Thus, in July the proportion was 31%, in August 67%, in September 72% and in October 79%. Nevertheless, it is an unquestionable fact that many persons have abstained from marriage because of the eugenic legislation; and whilst it would be unjustifiable to make general accusations against the morals of these persons, it also is certainly true that many sins have been committed which would not have been committed had not the new law gone into effect.

Another argument against the eugenic law is that its purpose can be frustrated by fraudulent practices. The medical fraternity as a group is honorable; yet it surely will not be too difficult for one suffering from a venereal disease to find a doctor who will give him a clean bill of health for a sufficient remuneration, just as it was not very hard in the days of Prohibition to find a doctor willing to give a prescription for alcoholic liquor. And thus, just as in the days of Prohibition, so now it is not

[36] *Op. cit.*, n. 19.

the rich, but the poor, who will not be able to buy immunity from the law, that will feel its inconveniences.

But for Catholics the chief argument against eugenic legislation should always be the sacred character of matrimony and the consequent exclusive power of the Church to legislate for the marriages of the baptized. In the United States we are so accustomed to civil legislation on matrimony that we are liable to forget this all-important Catholic doctrine. True, up to recent times the marriage laws of the States have not imposed any conditions that are very onerous or that infringe very far on the Church's rights; and we have accepted the civil statutes without complaining. But now we are being confronted with a tendency on the part of our civil legislators to bring within the competency of the state phases of marriage that involve important moral principles and fundamental individual rights. It is imperative therefore that Catholics be alive to the situation and realize that the civil government is now arrogating to itself a sacred power that Christ wished to be exercised solely by His Church, and that in passing eugenic legislation binding on the baptized the state is going beyond its lawful sphere just as truly as if it legislated as to who should be admitted and who should not be admitted to Holy Communion.

In some European countries today the Church is engaged in a bitter struggle with the civil government in an effort to retain even the most essential elements of ecclesiastical authority over marriage. And in our country, where the majority of the legislators are quite anxious not to infringe on the religious convictions of Catholics, shall we—especially the clergy—be guilty of "bending over backward" by positively encouraging our lawmakers to assume the divinely granted rights of Christ's Church?

Will this eugenic legislation lead to a campaign for even more stringent measures to secure a healthy race? There is little reason to doubt it, especially since materialistic philosophy is the basis of this recent legislation, and to a materialist it would seem quite logical to argue: "If the state may legislate against the marriage of a diseased person, why may it not take the more effective means to prevent his propagating defective offspring by sterilizing him?" Against this materialistic attitude toward marriage Catholics are warned to be on their guard by our

present Holy Father in his glorious Encyclical *Casti Connubii:* "There are some who, over-solicitous for the cause of eugenics, not only give salutary counsel for more certainly procuring the strength and health of the future child—which indeed is not contrary to right reason—but put eugenics before aims of a higher order, and by public authority wish to prevent from marrying all those who, even though naturally fit for marriage, they consider, according to the norms and conjectures of their investigations, would through hereditary transmission bring forth defective offspring. . . . Those who act in this way are at fault in losing sight of the fact that the family is more sacred than the state, and that men are begotten not for the earth and for time, but for heaven and eternity. Although often those individuals are to be dissuaded from entering into matrimony, certainly it is wrong to brand men with the stigma of crime because they contract marriage, on the ground that, despite the fact that they are in every respect capable of matrimony, they will give birth only to defective children, even though they use all care and diligence."

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CHURCH ARCHITECTURE—SPECTACULAR OR SPIRITUAL.

THE RELIGIOUS REVOLT of the sixteenth century rejoiced in the title of Reformation. Not every revolt is a revolution. The modernist movement in architecture makes no pretence at reformation; its banner blazons Revolution. Its marching song gives a twist to Revelation: " Behold! We make all things new."

" For many years the ' quickborn ' movement was regarded as a revolutionary vanguard in Catholic circles in Germany. Its centre, the picturesque old Castle Rothenfels, on the Main in Franconia, very soon became the mecca of all those young Catholics who suffered from the inadequacy of traditional Catholic life to the objective requirements of dogma and liturgy." [1]

The young Catholics " who suffered " sought escape from their liturgical purgatory. What helped to sanctify their forefathers hindered in satisfying themselves: " Their vitality was strongly opposed to that stale and humdrum church life which had outlived the nineteenth century." From among the liturgical crusaders a new church architecture was born, " in search of a true Christian style expressive of our times ".

The distinction between traditional and prevalent is sometimes chasm-wide. Deficiencies of the present were outlawed by the accomplishment of the past. Men built wisely in the middle ages. Transition from desirable to unworthy is not development; the discarding of all past experience is revolution. It is generally admitted that *cultus*, if not culture, reached its zenith long ago. The worship of God has not been enhanced by machinery.

The machine age made new demands on structure which is the plain name for architecture. The wagon-shed that housed the Sunday carry-all was dismantled to build a garage; the garage gets enlarged to call it a hangar; the proud stone stoop is humbled to exalt the skyscraper; the guarding cast-iron lions are scrapped for a port-cullis of stainless steel; the stumbling flags of approach are replaced by non-skid concrete. All of which is progress. The new age has new needs, which is not so true of religion.

[1] " A Revolution in Church Architecture "—Rev. H. A. Reinhold, *Liturgical Arts*, Third Quarter—1938.

Religion remains old in a new cycle. To call it new would be its damnation. It calls in new devices where needed. An " air-conditioned " church would be absurd in Alaska, though a " Heated Baptismal Font " would be more useful there than in Pittsburgh. Likewise it neglects bell-turrets where bell tones are smothered by the tumult of Babylon (everybody wears a wrist watch). In building temples architects view the neighborhood: graceful spires pointing heavenward look spiritless in Mammon's canyons; the charm of a fleche is stolen by a smokestack next door; domes and minarets are laughed at by the roof tanks that make a city parish look like the devil's kitchen; carved cornices and grinning gargoyles are obsolete where the passer-by looks not beyond or above the traffic signal. Extravagance can emphasize a rich exterior. Like the king's daughter, church beauty is sought within. Which does not mean that the exterior be unhandsome; extremes can be avoided. To proclaim itself a House of God the structure needs no flying buttress to defy the adjoining Bronx brewery; nor should it copy a mosque, as in Montreal, in a parish where there are no Mohammedans. Even its all-concrete beehive dome does not inflict the notion of wisdom. (Was it Durandus who said the bee is symbolic of that uncommon virtue?) Before the modernists lifted their voices in chorus a " Theatre Church " was built in Schenectady. The drama of religion despises the " theatrical ". That first venture in a new mode had no imitators; it remains a theatre of the old mode, while the theatres have changed. Their business demanded newer architectural features. Like a false face, a façade may be a false front.

The modernistic church has one advantage over the medieval —acceleration. The streamlined structure hastens speed: concrete, steel, glass, and stucco are worked overtime. On the road from Saratoga to the Adirondacks (Route 9), from mid-June to mid-July, ground was cleared and a big and stylish modernistic casino was built and furnished. Its welcoming doors were opened on schedule; then, " the people sat down to eat and drink, and they rose up to play ". As current fashions go, it is a handsome affair and could easily be mistaken for one of the latter-day churches in Naziland, the trophies of architectural revolution. It exemplifies all that the new crusaders

desire in " modern church architecture: the use of modern materials and a longing for straight, simple and clear lines ".

Such desire is not by any stretch of words completely modern. One may consult *L'Arte Attraverso,* by Luigi Chirtani, wherein is shown the Buddhist cathedral at Karli where fluid lines in fluted nave and chancel walls surpass the amphitheatre of Radio City. Its domed altar is like a fountain of glory. Ancient India is more modern than the modernists: " The Temple of Dawn " at Bangkok is a forerunner of our exalted " set-backs "; its tower is recalled in the zeppelin hitching-post atop the Empire State set-up on 34th Street.

The man in the aisle has an eye for fitness; he may not have studied scholastic logic, but he has not surrendered his common sense; he senses when logic is absent in ornament as when there is no salt in the omelet, when it is vacant in paintings, as it often is in platitudes; he finds it in scenery and looks for it in sculpture; he hesitates to lift his hat on the west side of Fifth Avenue, when passing Saint Patrick's Cathedral (where he believes God hides who upholds the world), lest his gesture be mistaken as a reverence to Atlas in bronze balancing symbolic hoops at Rockefeller Center. He knows when architectural bulges resemble grounded balloons, and when church aisles are prayerless as bowling-alleys; his " wrestling with the powers of darkness " seeks no modern-lighted gymnasium; seeking the way to heaven, he desires no depot for his Mass house, but the concourse of the faithful where travelers pray and are comforted, and need no guide-book to direct them to the appointed Calvary. The man in the vestibule entering a medieval church wonders how it was built; shown a modernistic edifice he wonders why it was built.

Unless materials are lifted at random, there must be a motive in building. One is seriously advanced for modernistic structure: " The Church does not force us to erect buildings which create the ' atmosphere ' of bygone times, thus making difficult for our religious generation the hard task of Christianizing our days and the world." Will modernism make it easier?

The Church rejoices in her bonds of tradition: to ignore it is next-door to sedition; its denial opens the gate of revolt. The advocates of Gregorian chant and liturgical practice and vesture appeal to the past in their worthy effort for reform.

To meet the modern need, no liturgist has urged the use of rayon for altar robes, or copes of cellophane; no pontifical proposes the Fascist salute to replace the old gesture of *Pax tecum!* In the field of architecture there has never been a *nil innovandum.* Artistic freedom was the Church's blessing to architects, as acoustics is their curse. Even Gothic appeared in strange and unexpected places. Almost everywhere there was transition which was gradual and not violent. Where it was not gradual it became grotesque. The violent breeds revolution.

The Church's architecture has fared ill in social revolutions. Sudden upheavals blame God for the misdeeds of men. The psychology of the mob is not the philosophy of the Catechism; church towers have always been targets for man's hate.

In spite of their profession of faith, the modernists cheerfully join hands with Big Business. It was religion that taught the world the beauty of architecture; to-day the world creates an architecture of its own: " America has shown that a new and fresh architecture can be produced from commerce." The author of *Streamlined Beauty* writes with enthusiasm of modernistic achievements: " Strange buildings new in conception and form, a cross between functional architecture and fair architecture, whatever the name they are undeniably spectacular: great domes like beehives rise about sheer walls; swirls of geometrical grace rise in ascending spirals; towering pylons fluted like the tiers of a growing skyscraper's floors, lift the eye upward to the clouds; strange buttresses spring upwards along the walls with a vague symbolism." Admirers of spectacular architecture urge religion to forsake old spiritual ways and walk in the footprints of mechanical progress and financial success. It's like asking free men of God to goose-step with Mammon.

Every church must express exteriorly what it claims to be within. That is true of any structure built for a definite purpose: a museum of art should not resemble a morgue; the Metropolitan Opera should not be mistaken for the municipal powerhouse; Riverside Church may be an architectural giraffe, no one takes it for Grant's Tomb; the Cloisters on the Hudson are not a monastic branch of " The World of To-morrow " in Flushing Meadows.

Here it seems opportune, and by way of parable, to quote from an editorial criticism [2] on the Temple of Music being built at the World's Fair: "It looks like a giant rolling-mill, or an airplane hangar, or an old style train shed with the roof curving down to the ground, or a skating rink, or a North River covered pier. . . . Architectural severity can go no farther in recoiling from the classic art of Greece and Rome, the later Gothic, the Renaissance." All of them are junked, as at Chicago's "Progress," for functional architecture. "Functional architecture means architecture stripped for action, and appearances do not count. . . . In the severe modern architecture everything looks military. A day nursery looks like a powder factory." To which may be added that the "Temple of Religion" [3] symbolizes no religion, and says nothing spiritual, as the Bok Tower does in its bird sanctuary, where bells chant with Saint Francis: "Praise be to Thee, my Lord, for all Thy creatures."

There is more beauty in the forsaken pillars of Karnak than in the tall pylons on Long Island; more spirit of religion in the Old Missions of California than in the new churches of France and Germany. That of Frankfort on the Main is considered the exemplar of the latest. Its massive façade displays the qualities of a suspension bridge tower with port-holes for nine cables. Take down its cross and the structure becomes meaningless.

It is bad business when art turns to bigness and ugliness. Forty years ago a tall wooden cross stood on the hill of Calvary Cemetery in San Francisco. It was dominant even out at sea; it pointed in friendly gesture to the Golden Gate; it was a welcome symbol when the fogs lifted; it was a Benediction on the

[2] *New York Times*, 12 April, 1938.

[3] Designed by Alfred E. Poor, Oliver Reagan and Clarence S. Stein, its purpose is to symbolize man's aspiration for the divine, and freedom of conscience. A carillon and great organs will contribute the necessary religious spirit. The structure will be many-sided and circular in outline, architecturally non-conformist, religiously non-sectarian.

"Once the worker served his training and became a free creative artist. To-day he has no more chance of creating than a robot would have. Once there was a steady flow of creative skill. It was poured into building after building as a means of satisfying new processes or of enlarging old ones. Workers were learning, advancing, perfecting. To-day there is division, sub-division and subdivision. To each an allotted task of following an instruction."—*Rameses to Rockefeller*, by Charles Harris Whitaker.

living and a Requiescat on the dead; it was superb simplicity. It disappeared long ago.

On another and higher peak a gigantic statue of the humble Saint Francis, in sky-scraping metal, will bless the Exposition on Treasure Island, and "publicize San Francisco". Humility and height are seldom blended: "Christ of the Andes" is an exception; the Blessed Virgin on Cape Trinity at the Saguenay is another. The statue at the Golden Gate is a WPA project. It will be immense, five feet taller than Lady Liberty on Bedloe's Island. It will do for the City of Saint Francis what the Eiffel Tower did for the City of Saint Genevieve. It will be bigger than the Ferris Wheel, and perhaps as ugly. Maybe the fogs will veil it often. So far it promises to be the biggest modernistic figure ever shaped, out-distancing the all-concrete modernism of the King of Kings ruling over the harbor of Rio de Janeiro. Only modernism could do it. This detour to the Coast is not without purpose.

Writing in *The Atlantic* for August, Ramsay Traquair contends that architecture is governed by geography, and that various styles are no more than added ornament. He robs the modernists of their favorite text by stating that all architecture is functional, whether it be an Eskimo's igloo, or "Dear Albert's" Crystal Palace. "In recent times a school of modernistic architecture has appeared which prides itself on being 'functional'. It professes to be founded solely upon the practical use of modern materials to fulfil modern needs. These are noble principles; they are of course the principles of all great architecture. The new architecture is justified as a revolt against 'period' and 'monumental' architecture. Unfortunately the modernists, being enthusiastically cosmopolitan, are quite ungeographical." [4]

If geography be a valid test, the modernistic cathedral of Cork should not be twin-sister to the pro-cathedral of Tulsa.

[4] Professor Watkins says Gothic architecture was functional, while modern copies of Gothic are obviously not functional. He contends that church architecture to-day is in a state of confusion, that we need not return to any imitations of obsolete line and ornament, but to a re-creation in vigor and clarity, which distinguished Gothic building, and endowed it with a strength and beauty which he calls the Architecture of "Romance"; that the remedy of confusion lies in real mastery of the spirit of church architecture, which a study of the past will impress upon the present age, to meet its needs and desires.—*The Church of Tomorrow,* by William Ward Watkin.

The " basic church " for Hamburg would be a foreigner in Hoboken; what belongs in Paris would be unfashionable in El Paso; the climatic church for Newfoundland can not ignore the temperature of New Zealand.

While the church modernists are not troubled about latitude, they are zealous for liturgy in their methods of utilizing modern materials for modern needs. A word about " liturgical " architecture will come later.

The geographical standard reduces all structural themes to hot and cold, to which walls and windows are necessarily related. Thus the California Missions knew where they belonged. Reminiscent of Mexico and Spain, their humble abode was made worthy of the Mass that did not disdain the Catacombs. One modernist claims that every church should aim at their spirit of " emptiness ". In time void walls may tire the eyes, as flamboyant decorations make them astigmatic. The Mission walls were rather bare, but their " void " did not create a vacuum. The issue of *Liturgical Arts,* noted above, displays several pictures of German churches in modernistic style, as well as much text of its propaganda; all of which is in a sincere spirit of service to religion. No one can quarrel with that. But one may inquire whether the spirit of commerce does not influence the propaganda. The Church of Corpus Christi at Aachen raised a storm of indignation and protest. Such tempests do not demolish, though they may deter; that church remains to be endured. The danger remains that others may rally to the " Revolution ". And that is just what happened.[5]

Compare the village church of Saint Raphael, in Grossohrenbronn, with El Carmelo at Monterey, or San Gabriel outside Los Angeles; or the Seaside Chapel at Nordeness, with St. Thomas by the Sea, beyond the Golden Gate, and ask what

[5] During the past six years 102 churches have been built in and around Paris. "Each church had a different architect"(?). Most of them are decidedly "modern" in technic, materials and decoration. "Some of the churches are adorned with bas-reliefs in concrete, the sculptors having been obliged to carry on their work simultaneously with the builders, carving their designs in cement before it dried. There have also been interesting experiments in modern stained glass and in fresco decoration."

"Not all the results are satisfying artistically, but it is Cardinal Verdier's principle that it is more meritorious to let the young generation have scope for the expression of genuine religious feeling than to imitate slavishly the ecclesiastical art of the past."—William Bird, Special Correspondent of the *N. Y. Sun,* 13 April, 1938.

advantage the new has over the old. The exterior of Saint Thomas Aquinas in Berlin could pass for a storage warehouse in Harlem. Its cross does not save it. Association of ideas is not a useless phase of philosophy. The old speaks faith; the new sings vanity.

In the wide field of art, architecture may be preëminent; walls preach sermons when symphonies are silent. The " Revolution " in music is not even good musical comedy; the jazz bands have not blown the masters into Nirvana; the Impressionists have not stored the masterpieces in Valhalla; nor have the Cubists outclassed the Greeks, who remain unrivalled artists. We are compelled to compare the present with the past, and the comparison is not complimentary. The perception of beauty is a gift to the man in the street; a just perspective and balance of composition require no technical spectacles. The Nudists in art attempted to camphor-ball all drapery. In spite of Nudist colonies, people continue to wear clothes. At that, it is easier to paint bones than bodies robed in flowing folds, for drapery requires imagination.

Church architecture demands more than the desire to be different. A Unitarian meeting-house is poor shelter for the Blessed Trinity. No one advocates sameness in churches. Mankind would be monotonous if all faces were alike. Was it evolution that saved us from similarity? Tribes contribute more than local color to the unity of man. The unity of faith does not require uniformity in buildings, though it may desire it in liturgical acts. Mistakes were frequent enough in all architectural styles: a parish " Gothic " atrocity went down with the earthquake, while in its shadow the walls of old Mission Dolores withstood the great tremor; in 1843, Pugin, who hated Romanesque as fervently as John La Farge hated Gothic, said of the New Saint John the Evangelist's in Islington, London: " It is certainly the most original combination of modern deformity that has been created for some time past for the sacred purpose of a Catholic church." The recently built church of the Salesians at Shirgley Park, in Cheshire, is a welcome departure from the commonplace, its strong and severe lines are not rigid, and while it lacks the grace of Fountains Abbey, whose arches are " the despair of architects," it emphasizes a tradition in church building of which Pugin would approve. It cannot be ignor-

ance of the best and the worst in our Catholic architecture that favors the conviction that " revolution in church architecture " is unfortunate for religion.

To prophesy what to-morrow will bring forth would be like sounding brass. Will the future pay tribute to our day's work as to-day acknowledges the worth of yesterday? In his story of architecture, *Rameses to Rockefeller,* Charles Harris Whitaker gives tribute to the past: " A Gothic church or cathedral no more smells of draughting boards and written rules than the Sermon on the Mount smells of pew rent and church investments. All craftsmen have their ways and their training, yet there was never a halt to that individual fancy or skill that so enriches the whole pattern as to leave Gothic a living dynamic record. Master minds kept an eye on the whole labor, and so knit the fabric together without too many errors at those points where craft meets craft. That is why the great Gothic cathedrals are as fine a lesson as ever set before man."

The modernists are not consistent. In a Foreword to the *Basic Church,* Carl Van Treek confines his strictures to the Gothic: " In many places the architecture of the middle ages is still considered the only one possible and worthy, in spite of the fact that the style of those times only partly measures up to the liturgical and other requirements. . . . One of the proven materials of our day is concrete and it has come to stay. A ' Gothic ' church built of concrete is an anachronism and an esthetic error." " In appearance concrete can rarely if ever rival stone or brick-work." [6] (The beauty of the George Washington Bridge is helped by its great arched towers of steel; its massive reinforced concrete footings are now being faced with granite blocks.) The Liturgical Movement is not a going forward, it is a going back; which is apparent to any novice in liturgy. One of the stones now cast at the Church in Spain is that it hid its head in liturgy instead of turning its eyes to the horizon of liberty.

Some liturgical advantages are offered by the modernists:

A. " In effect the end sought is an entire church which approaches the ideal of being in itself the sanctuary. By the plan used, the people are brought into closer proximity with the

[6] *Encyc. Brit.*

altar, more completely identifying their worship and offering with that of the officiating clergyman. To further this result, the sanctuary proper projects into the body of the church and the seats are brought up on the sides of it." [7]

B. "Another development with us is the widening of the chancel, or even its complete incorporation with the body of the church. This is even carried to the point of locating the altar in the center of the building, eliminating the side altars altogether, and making it possible for the celebrant to stand on either side of the altar. Consequently the tabernacle can no longer be placed on the altar, but is housed on a separate shrine to one side, as in Gothic times. Personally I feel that so to place the altar, practically in the middle of the congregation, leads, especially in small churches, to profanation and loss of reverence." [8]

Why go back to "Gothic Times" to shift the tabernacle? The modernist movement declares that "the style of those times only partly measures up to the liturgical requirements of our day". We know that in cathedrals there is a special chapel for the Blessed Sacrament, but parish churches are not allowed that privilege. Has not the Congregation of Rites ruled on the location of the tabernacle? Has it not forbidden Eucharistic shrines after the medieval manner? Where is a priest permitted to offer Mass facing a congregation? At Assisi there is an altar in the center of the crypt of Saint Francis, the people gather around it, but the celebrant faces the crucifix which has its fixed and customary place.

The modernists are not really new in their liturgical notions. Some old churches have the form of a Tau-Cross, the altar located at the crossing, and the congregation in both transepts. Likewise a sanctuary the full-width of the church is not uncommon; and nowhere is it impressive. The action of the Mass does not need a stage like the Hippodrome, nor a setting such as old prints show for miracle plays; a wide sanctuary runs away from mystery. Many a church that is "all auditorium" has called in the "loud speaker," not specified by the architects.

[7] *The Basic Church*, by Barry Byrne.

[8] Remarks on Church Design, by Hans Herkommer.

Even a costly theatre like the " Century " in New York had its walls torn down because of sound pockets. In a theatre the audience looks and listens; it does not read the play, though at the opera a few may follow the music score. In a church, prayer is more important than performance; the quiet of the Mass (*Missa lecta*) is found in the pages of the Missal, and in the hearts of the worshippers.

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Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

THE "REVIEW'S" GOLDEN JUBILEE.

It is a pleasure to publish the following communication from Monsignor Jansen for it is as welcome as it is unexpected.

We should be happy to receive other pertinent comment from our early subscribers during our Golden Jubilee year. THE ECCLESIASTICAL REVIEW *holds them in grateful esteem and takes this occasion to salute them and its other loyal readers, in the name of its revered founder, Father Herman J. Heuser, who, though dead, still speaketh, and than whom the American Priesthood has known no truer friend nor more exemplary confrère.*

When the ninety-ninth volume of THE ECCLESIASTICAL REVIEW is completed with this December number, this monthly will have seen fifty years of service in the interest of the Catholic Church and the Clergy of the United States of America.

The Church in this country was officially launched in 1790 with the consecration of Bishop Carroll as its first ordinary. It was ninety-nine years later before this publication was given to the Catholic clergy of the Union by Father Herman J. Heuser. An effort had been made by the Pustet publishing house to issue one, *The Pastor.* It was found necessary to suspend publication of it in the course of a couple of years.

Up to that time most of our priests had depended upon foreign publications from Ireland, Belgium, France, Germany, and Italy to keep them abreast of ecclesiastical matters. As these were published in countries which were fully organized and under the regular Canon Law of the Church, their articles were not always applicable to this missionary country, which was then under the jurisdiction of the Congregation de Propa-

ganda Fide. Many privileges had been granted to the Church here by special requests of individual bishops or through the efforts of our Bishops assembled in council at Baltimore. This condition of affairs was one reason which moved Father Heuser to found the AMERICAN ECCLESIASTICAL REVIEW for the priests of the United States: " All this," he said, " makes it desirable that, whilst we cannot set aside what is helpful to us in the literature of Europe, it should at least be modified to suit our necessities of providing for ourselves whatever may serve us best."

This REVIEW appeared first in January, 1889. The opening article bears the title, " Literature and the Clergy ". Among other things, it said: " It is necessary that we have a clergy who will be informed concerning the literature that is published and to recommend to the laity what is good and to warn them against what is harmful. It needs the shepherd's well-known voice to caution and confirm on every side. It is from motives such as are suggested by the foregoing considerations that we have accepted the trust of editing the present REVIEW. Circumstances make it necessary that, for a time at least, we pursue the limited lines originally suggested by the publishers of *The Pastor* for that monthly. But in substituting the title of AMERICAN ECCLESIASTICAL REVIEW for the former name, we desire to indicate the purpose we have in view, under the blessing of God and the coöperation of the ecclesiastical body in this country. Our purpose then is, first of all, to be of help in carrying out the legislation of Holy Church, and in particular the decrees of the Councils of Baltimore. Our next object will be to strive for the promotion of what has been called the higher culture of the clergy.

" With this in view, our monthly will address itself not only to the clergy, but to those also who, more or less directly, aid them in their sacred tasks, the teachers and assistant laborers in the vineyard of Christ, whether they work in the Church, or in the school, or in the world. Its province will be the various branches of pastoral theology. It proposes to keep alive, amidst the active ministry of the priesthood, a taste for and a habit of study; it will offer such information as is calculated to make the priest efficient whether in church, or school, or the homes of his people, or in the assemblies of strangers."

In the eleven copies published during the first year (November and December were combined in one number) we find only the names of Father Aloysius Sabetti, S.J., (signed to Moral Cases), Bishop John J. Keane, Rector of the Catholic University, (signed to articles on the University), and a pen-name "Piscator" signed to an article on "Hunting and Fishing". Excepting official documents, all the other contributions seem to be the work of Father Heuser.

In the last number of the year 1889, Father Heuser made an announcement of a new series beginning with January, 1890, of double size, two volumes a year, and this course has been followed ever since.

Read Father Heuser's résumé of the year: "At the beginning of the year we stated that our purpose was to found a REVIEW which, covering the entire field of the ecclesiastical sciences, would fill a want that was felt, we had no doubt, by the larger and more intellectual portion of the clergy. The enterprise was nevertheless a venture. Our superiors, though we thought they trusted us, could not be expected to assume the responsibility of an undertaking which, being wholly our own, had first to prove itself worthy of support. Our means, too, were limited. The narrow compass of the REVIEW made it difficult to give sufficient variety to the programme of each number, so as to make it equally attractive to the various classes of readers for whom it was intended. . . . It is surely an error to think that we could ever attempt to be a censurer of bishops, for that were interfering with the Pope; or to be a corrector of brother priests, since, where that is necessary, it is the business of the bishops."

The REVIEW has through the years carried out its set programme, which was to discuss all phases of pastoral theology. Moral, Dogma, Scripture, Canon Law, and Liturgy, have been treated both from the theoretical and practical aspects of these sciences. Bishops, University professors, and the common variety of city and country pastors and assistants are found among its contributors, to their own edification as well as that of others.

If we could have a survey of the important subjects discussed in the REVIEW during its first fifty years, and a list of the illustrious contributors outstanding in the Church—even a

roster of the subscribers, e. g., how many have been subscribers for fifty, forty, thirty, and twenty-five years—it would throw a most interesting light on the attraction and influence won by the REVIEW over the American clergy during the half-century of its enlightened career. *Prosit!*

F. J. JANSEN

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PRAYER AND SONG.

Among the achievements of men which the Church has nourished to a ripe maturity, there exists a living art that is called Plain Chant. Plain Chant is musical prayer, the breath of the supernatural; and it is prayerful music, the stirring cry of the natural. It is music and prayer so harmoniously and vividly combined as to form one art. This is the music which Pope Pius X, in his *Instruction* of 1903, commanded for service in the temple. He writes of the esthetic principles that are to govern it: " Sacred music should consequently possess, in the highest degree, the qualities proper to the liturgy, and in particular, sanctity and good form, which will spontaneously produce the final quality of universality. It must be holy . . . it must be true art. . . . But it must at the same time be universal in the sense that nobody of any nation may receive an impression other than good on hearing it."

Turning to the first point specifically: the liturgy is an act of Christ and of the whole Church, a material and sense-perceptible outpouring of the supernatural life. Only when it is closely connected with this liturgy, so that it interprets and vivifies the various texts according to the sentiments and thoughts of Christ and the Church, can plain chant be considered a true art. It must be subordinate to the liturgical functions, and yet be their joyful counterpart. As in any other art, personal, inward feeling is necessary; but it will be an emotion that is holy, pure and joyful, a sentiment that aids in perfecting the cry of the members to their Mystical Head. If the music has a beauty of its own, detached from the song, and the words are mere words, " vox et praeterea nihil," then the art is not true. The two elements must so combine as to reveal and interpret the living faith of the worshippers in the temple.

When this simultaneous mingling of idea and form occurs in an art, a classical period will result. The roots of Latin church music lie in the East. The early Christians adopted the Jewish form of synagogue worship and used it as a foundation for their services. In like manner the simple and more elaborate melodies for psalmody were used as a basis for plain chant. We have evidence from the New Testament, the Fathers, and the writers of the Church, that the early Christians used hymns during the sacrifice of the Mass and other church services. Even Pliny the Younger mentions the Christians as meeting " on a certain day before daylight, and singing by turns a hymn to Christ as to a God ". These humble beginnings developed, became more definite and expressive with the years, until the classical era of monodic chant arrived. No definite date can be placed for such an extensive period, although we can safely assume that it culminated about the year 950. Most of the plain chant melodies written after this date are lacking in the simplicity and genuineness of the earlier productions. All that was written before this time by the true masters of the art is the consummate expression of sublimest prayer and sublimest music. All that was written then was written with the two necessary requisites, genius and sanctity. The composers of plain chant, if all were not saints, were at least in touch with saints and sanctity, and understood the proper spirit of liturgical prayer. Being also geniuses and masters of monodic music, they could lay claim to musical perfection. The result we have today: a production as artistic, as fresh and everlasting as is the plastic art of the Greeks; a " holy . . . a true art . . . universal."

But Pius X says that the music must be universal in the sense that nobody of any nation may receive an impression other than good on hearing it. It is here that we ourselves have failed. If we are enraptured by a Beethoven sonata, or enjoy some modern compositions, why are we not similarly aroused in a spiritual way by a plain-chant melody? For two reasons: we have been out of touch with this music—until the recent Liturgical Movement reawakened interest in it; we are spiritually and culturally different Christians from the Christians who produced the best plain chant. But this is our fault. If sincerely Catholic, do we not recall the early struggles and victories of the Church

with pride? All of us thrill to the holiness of those days: the dying cry of the martyrs becomes for us our own whisper of love; the lamps of the five wise virgins light our way to sacrifice for Christ: we rejoice in the thought that our souls, like theirs, were purchased by the Blood of the Lamb slain. If we be but in earnest, we can discover that same spirit to-day. Among the plentiful means held out to us by the Church, conformity to the spirit of the liturgy is the most gratifying. The liturgy especially realizes that man is a sentient animal, and endeavors to express the emotions of man with respect to his God and Redeemer. Architecture, sculpture and painting are, indeed, linked with the service of God in the Church—architecture houses the altar of sacrifice and the worshippers; painting and sculpture, by their symbolism, fix the mind on the presence of God. But the Church has united, in liturgical music, the two most gratifying arts—literature or prayer, and music—to clarify and strengthen our communing with Christ, to give us watchwords by which we are made partakers in the Sacrifice of the sanctuary. Prayer covered with the garment of grace is supernatural; liturgical music linked with this prayer constitutes a supernatural act and a liturgical art, plain chant. Once we have mastered, then, through the ritual and chant, the spirit of the Church speaking to her Spouse, we are already imbued with the spirit of the martyrs; we are half victorious in our battle against the foes of God.

To the Catholic Church the cross is both a symbol and a reality. And even as this cross was a sign of contradiction, so is the Catholic Church. The emotions and hopes and rewards which she promises are not obvious except to her true followers. From blazing crosses on lofty towers she cries to them that they may expect joy through renunciation, satisfaction through sorrow, happiness through suffering, triumph through failure, victory through death. Her liturgical music corresponds to this philosophy of paradox. Modern music has two scales; Gregorian has eight modes, eight distinct ways in which to sing liturgical prayer. From this it follows that the Gregorian music has a greater variety of expression. The music of to-day, with its two scales, major and minor, is somewhat limited to the expression of joy and sorrow. The eight different prayer moods of the Church allow freedom for conveying, even in the same

song, various and even contrary emotions. We manifest joy through the sorrow of the Cross; we cry for and see light in this " darkness and shadow of death;" we are hopeful even in this panoply of suffering. As a result, church music is vitally expressive—it is the music of the natural, of howling winds and placid sunsets; modern music is either the beautiful summer day or the bitter cold of a winter night. This is one reason why the Church wishes to renew our interest in the art of prayerful song. Our every mood, like the drab water of Cana, can be turned by it into the sparkling wine of sanctity.

A remarkable example of the versatile character of plain chant is afforded in the Church's service for the dead. While the body is being brought to the church, the " Miserere " is sung —a psalm of penance that pleads in wailing tones for compassion even whilst it is accusing and confessing the faults of the sinner. Immediately after the entrance into the church, the " Subvenite " is chanted. It is a song tremulous with the powers above us; it beseeches the saints and clamors for the angels to come and receive this soul, to offer it in the sight of the Most High; it begs Christ Himself to lead this soul into heaven, into eternal rest. And through the entire prayer the music complies with esthetic principles and with the words: sad at times, and yet with confidence lifting up the mind and heart to the Most High God; sorrowful indeed, yet hopefully calling on Christ to lead the departed home. All the antiphons from the Office of the Dead express quiet resignation at death. There is a tinge of sadness in them all that rises to greater emotional tension until, as the space between the intervals becomes wider, it reaches a great climax in the expression of hope in a future life.

The Mass is a paradox containing the same elements throughout. We beg, mournfully but quietly, for eternal rest, and strengthened by this thought, we cry more earnestly: " Kyrie, Christe eleison! " The last " Kyrie," with the wide interval of a sixth, is the hopeful shout of all souls filled with the tremendous faith of the Militant Church. When the " Dies Irae " is sung, it breathes first of awe, because of belief in the final judgment. The idea becomes more vivid, and we fear the noise of the trumpet, the rush and hurry of all souls, the inexorable " written book outspread ". The Judge might—but

ah! the thought of Christ! And the music swells to a plaintive plea, " Recordare, Jesu Pie." He will remember us because of His Cross, and yet our shame is upon us—" grant us the gift of remission ". With another thought of the last day, we turn again at the end to Christ and ask: " Spare this soul, O Lord! " From this time on, hope is more predominant. At the Offertory we boldly beseech our Lord: " Jesus Christ, King of glory, deliver the souls of the faithful departed." The climax of the entire service is reached after Mass. The body has been blessed, incensed, and is ready to be borne from the church. The procession begins to move, when suddenly there strikes the air, with all the sharp strength of the trumpet and the sweet hope of the violin, the daring and joyful " In Paradisum ". He who hears that joyful music must know that he can die no more: " Into paradise may the angels lead thee; may the martyrs receive thee at thy coming." Why not hope, for " Lazarus, too, once a pauper," has gained inestimable riches? The music ends in a bare whisper; we think of the calm of eternity, the fulness of the never-ending vision.

Or again, if we believe with a burning faith that we are in the awful presence of God during Benediction of the Blessed Sacrament, there is nothing that can materially enable us to be lifted up more than the plain-chant psalmody. The antiphon from the First Vespers of Corpus Christi begins with the expression, " O quam suavis est Dominus, Spiritus Tuus "—ascetic in its thought, and immersing the soul in the crystal waters of love whenever it is sung. The music first descends into the depths of the soul as we think of God before us; it soars lightly on the Name of the Lord and we ponder the sweetness of His Spirit. He has come down from heaven and shown Himself to us. Then the music rises again as we exclaim with faith: " Thou wilt fill the hungry with good things," with Thy body. The same faith, love and ascetic devotion are shown in the Responsory from the Roman Office, the " Homo Quidam ". The plain chant accompaniment to St. Thomas's " Adoro Te " is masterly; it, too, shows the strength of faith, but it is the sweet strength of a child, a humble and simple melody.

Such beauty and truth in liturgical music are unsounded, because the depths of faith are not known to man. The important thing is to approach the music with a spirit of genuine

devotion, and all joy and recompense will follow. It is worth almost an entire Lent of fasting and penance alone to feel that long-expected and electric thrill of the " Exsultet jam angelica turba coelorum," or the first " Alleluia " on Holy Saturday morning. That " Alleluia " is a true cry of faith in the Resurrection. We hear it again after the Communion—this time graced with a more simple and tranquil melody. Then follow the short regular notes of the delightful " Vespere Autem," with its unadorned beauty and interesting way of telling the incident of Mary Magdalene and that other Mary at the tomb of the risen Christ.

All such considerations will become experiences if there is an earnest and fervent attempt to understand the prayer and song of the Church. Soon there will be love of the music; soon, also, love of the prayer—with a result that might appear shocking. The truth will dawn that plain chant is not so bad after all. In fact it is quite good—why, it almost makes one feel holy! " Think of it, holy! . . . in this modern age! "

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SEMINARIANS IN THE CONVERT MOVEMENT.

The function of the priesthood is to preach the Gospel, to baptize, to consecrate, to pardon, to act as mediator between God and man. Permeating every phase of a priest's ministry must be a quenchless thirst for souls. *Salus animarum, prima lex,* must be his lodestar and his daily prayer. Zeal for souls is the salt which savors his round of pastoral duty. If through any circumstance the pastor loses his zeal for souls, then indeed his ministry loses its savor and becomes a monotonous routine. If not positively barren and sterile, it is not apt to yield much fruit.

Zeal for souls will extend beyond the care of the sheep of the fold and will spur the shepherd to seek the sheep that have become lost, strayed or stolen. It will enable the shepherd to sense the dominant hunger in the heart of Christ—a hunger reflected in the prayer uttered shortly before He died: " Other sheep I have, that are not of this fold: them also I must bring, and they shall hear my voice, and there shall be one fold and

one shepherd." It will prompt him to seek converts. For what was the command of Christ to His Apostles, His first priests, to " go and teach all nations," but a command to win converts? The winning of converts constitutes therefore an essential and integral part of the priestly ministry. The hope of the extension of Christ's kingdom in America lies with the growth of the convert movement.

The key to the success of this movement is in the hands of our seminaries. If the future priest can be thoroughly trained in this difficult but essential phase of the priestly office, and be inflamed with a burning zeal for souls outside the fold, the convert movement will spread by leaps and bounds throughout our land.

Priests who have been in the ministry for a decade or two had little, if any, specific training in the seminary in this difficult work. The technique and experience of the successful convert-makers had not yet been crystallized into texts and manuals. Consequently, it was a case of hit or miss after they were launched upon their ministry with its many other duties demanding immediate attention. But now the situation is different. There is a considerable literature on the convert movement, not merely in its abstract and general phase, but also in its practical, concrete technique and methods of procedure. The *ordinandus* can now begin his ministry, fortified with the ripe thought, effective methods and rich experience of the most successful convert-makers in America. For all these reasons and with no disparagement of the pastors who have already borne the heat and burden of the ministry so zealously for many years, it may be said that the hope of the convert movement in America lies chiefly in our seminaries.

How then are we to make our seminarians convert-minded? How are we to fill them with a divine enthusiasm to carry the truths of the gospel to the seventy millions souls in America who are without any active religious affiliation? How are we to accustom them to regard the work of reaching out for the other sheep as an integral part of each day's work in the priestly ministry?

These are the questions which confront the faculties of our seminaries to-day. Upon the success we experience in answering these questions will depend to a large degree the effectiveness

of the future priestly ministry of our seminarians. Will they be routinaires, content with the feeding of their present flocks, or will they be fired with a divine restlessness to bring the manna of Catholic truth to the millions of hungry souls groping outside in the darkness?

In answering these questions the writer would submit the following constructive suggestions.

1. There should be increased emphasis on the work of making converts in our seminaries. This emphasis should find its expression in every course in the curriculum. Every subject should be presented in such a way as to indicate how it can render the ministry of the young priest more effective in making manifest the truths of the Catholic religion to the people outside the fold. In this way Sacred Scripture, Church History, Philosophy, Moral and Dogmatic Theology, Liturgy and Sacred Eloquence will all become handmaids to the queenly art of winning the " other sheep " for Christ. By having the professor of every subject correlate his teaching with the work of convert-making and by expressly calling the attention of his class every week or so to some phase of convert work, seminarians will secure an enhanced appreciation of the profound importance of this phase of their future ministry.

Convert-making will thus permeate the atmosphere of the seminary and will be breathed in with the life-giving oxygen not only in the chapel while listening to the spiritual conferences but likewise in all the class rooms where the same emphasis is perceived. Students are bound to reflect an emphasis which pervades an entire institution. If the proper stress, therefore, is placed upon convert-making in every department of the seminary, the student will inevitably reflect that emphasis in his subsequent life outside the seminary.

This does not imply in any way that seminaries do not now attach great importance to the winning of converts. Of course they do. But I think all of us will agree that there is still room for greater emphasis upon this profoundly important aspect of the priestly office which is apt to be the mark distinguishing the levite burning with Pauline zeal for the other sheep from the mere routinaire who is quite complacent with the discharge of the traditional duties of the pastoral office.

2. We learn to do a thing by *doing it*. We learn to swim not by reading a book about the art of swimming, but by actually swimming. Likewise we learn how to win converts by actually trying to win them. An excellent preparation, therefore, for the task of winning the other sheep is by actually going to them and seeking to interest them in the credentials and teachings of the Church founded by Jesus Christ for the salvation of all souls.

Whatever time may be arranged during the seminary year to permit the seminarians to go out perhaps in groups of two to instruct young men probably on Saturdays and to canvass our urban communities for additional prospects for such courses, would be well spent. Some work along these lines is now being done in a few of our seminaries. It might well spread to all of them.

The vacation periods at Christmas and Easter and particularly the long summer vacation offer excellent opportunities for the future levite to gain practical experience in the work of interesting non-Catholics to investigate the teachings and practices of Christ's Church on earth.

There is scarcely a day in which our doorbells are not rung not once but several times by salesmen of various commodities. They do not wait for us to call upon them. They take the initiative and call upon us. Why should we who are salesmen of the eternal truth and of the pearl that passeth all price be outdone in initiative and zeal by the salesmen of the goods of this world? Here is a case where the words of our Lord would seem to apply with much vigor: "The children of this world are wiser in their generation than the children of light."

The experience that would be gained in thus contacting the rank and file of our citizenry in seeking to interest them in a kindly and gracious manner in the truths of Christ would be of incomparable value to the future priest. A few ounces of this practical experience would be worth several tons of mere abstract theory. Seminarians in increasing numbers are now engaging during the summer in the work of the Confraternity of Christian Doctrine, organizing the children who do not attend parish schools and in giving them systematic instruction in Catholic doctrine for several weeks or a month. This might well be expanded to embrace the work of calling upon adult

prospects for courses of instruction. Many students spend their summer as salesmen of magazines or other articles and they might well include the salesmanship of eternal truth in their summer's work.

If the thousands of our seminarians were set to work in a systematic manner under proper direction to canvass our urban communities and recruit prospects for instruction, the effect would be wholesome in a two-fold way. First, it would quicken the zeal of the seminarian, providing him with a rich and practical background of experience; and secondly, it would bring much needed help to many busy pastors who have been unable in the past to go out in search for prospective converts. The seminarian might well recruit the class and then assist the pastor, who might direct the instruction, by keeping the attendance records, by passing out suitable literature, and by supplementing class instruction with individual tutoring.

One of the most inspiring sights which I have witnessed in my visits to England has been that of the young Catholic layman standing on a soap-box in Hyde Park, London, and presenting to a large audience the credentials and the teachings of the Catholic Church. The work of the Catholic Evidence Guild in England in sending laymen out to speak in the parks and at street corners concerning Catholic truth is rich in suggestiveness for us in America. On Sunday from ten o'clock in the morning until ten o'clock at night, at hourly intervals, young laymen take their turn in preaching the truths of Christ after the manner of the Apostles and in answering the many questions which are presented to them by members of the audience.

The writer spent approximately a month in the study of this important work and has carried away with him a profound appreciation of the thoroughness with which these young men and women are trained in the teachings, practices and history of their religion. Before they are permitted to take part in the public presentation of Catholic truth, they must go through a lengthy apprenticeship and prove themselves capable of thinking on their feet and in meeting objections which are hurled at them from every side. I think every American Catholic who has witnessed the performance of speakers of the Catholic Evidence Guild in England has found it a moving experience that is closely akin to the making of a spiritual retreat.

Why might not our seminarians who are students of theology go out to public parks or street corners where Communist and Socialist agitators spread their poisonous doctrines, and refute them by the logical and effective presentation of Divine Truth? This is being done occasionally and it might be done in a systematic manner so that we would be preaching not to the converted but to those who stand most in need of conversion because they are exposed to the insidious doctrines of radicals and Communists.

Thus a student in a Catholic college who is a member of the debating team has made it a point to go each Sunday evening to a park in Chicago where the so-called Dill-Pickle Club meets. This group has been in the past largely dominated by radical agitators and this Catholic young man has not only challenged their statements, but time after time has been invited to take the stand and present his side of the case. He reports that with one exception he has been given a good hearing by the crowd, which usually insists upon a speaker getting a fair hearing regardless of whether they agree or disagree with him.

3. A third suggestion is the organization of a course in convert-making to run during the four years of the theologian's course in the seminary. While convert-making is usually touched upon in courses in pastoral theology, I believe it will gain in importance and emphasis by having it as a distinct course. There is considerable literature on the subject and this should all be thoroughly mastered by the student. Perhaps it may be appropriate for the writer to mention that *The White Harvest*, a symposium on methods of convert-making, was designed to meet the particular need of seminarians for instruction in the technique worked out by experienced workers in this field.

The writer made a survey with the help of our Catholic magazines to discover who were some of our most successful convert-makers in America. He then enlisted ten of these in the joint enterprise of explaining their methods of procedure. Their fields of ministry cover virtually all the types of parishes to be found in our country. Consequently, the pastor of any parish in America will find in the experience of some of these distinguished convert-makers suggestions which will increase his

own effectiveness in seeking to extend the kingdom of Christ in his particular territory.

Bishop Noll answers the objections most frequently encountered in the instruction of non-Catholics. Father Bertrand L. Conway, C.S.P., who has blazed a missionary trail from Nova Scotia to Louisiana and from Maine to California, unfolds the methods used in winning more than 6000 converts for the faith of Christ. Within the sparsely settled sections of the West, Father John Duffy tells of his experience in gaining more than 700 new sheep for the Master's fold. Father C. E. Dowd explains the methods used by that magnificent convert-maker of the Middle West, the late Monsignor A. B. C. Dunne of Eau Claire, Wisconsin. In addition, Father Dowd brings his own fruitful experience to focus upon the solution of the disturbing problem, Why the number of converts secured by the priests of America has averaged scarcely two a year.

Father Joseph F. Eckert, S.V.D., tells of his work among the Negroes in Chicago where he has averaged approximately 100 adult converts each year. In a brief but meaty chapter Father Hugh L. McMenamin, Rector of the Cathedral in Denver, reveals the secrets of the marvelous success which he and his assistants have experienced in averaging approximately 65 converts a year. Father Edward J. Mannix, S.T.L., who has made a special study of the convert movement in America and who has had the immense advantage of working under the leadership of Father McMenamin, unfolds the results of his own rich experience and thought on this subject.

Father Henry E. O'Keefe, C.S.P., presents an illuminating analysis of the modern attitude of outsiders toward religion. Father Martin J. Scott, S.J., reflects a rich experience in convert-making in the cosmopolitan city of New York and tells how he has adapted his instructions to the needs of each type of inquirer. Mr. David Goldstein, the one layman who contributes a chapter to the symposium, tells the moving story of how he has preached from his auto-van to crowds on the streets of our large cities from Boston to San Francisco. He sounds a rising challenge for the effective mobilization of the great lay apostolate to carry the gospel of Christ and His Church into every town and street corner in America.

4. Monsignor C. E. Dowd, who has now been elevated to the rank of domestic prelate, has added tremendously to the interest of the seminarians in convert-making by going to the seminary, remaining for four or five days and lecturing to the students a couple of times each day on this subject. Burning with divine enthusiasm for souls, Monsignor Dowd infects all the students with his own eager zeal and instills in them a new and an abiding interest in the art of carrying the truths of Christ to the souls outside the Church.

If every seminary in the country were to call in priests who have had considerable experience in convert-making and have them give a series of conferences setting forth their methods of reaching non-Catholics and their methods of instructing them, the interest in convert-making would be fanned into a glowing flame and would manifest a rich fruition in the subsequent ministry of these seminarians.

Bishop Edwin V. O'Hara in carrying on the work of the Confraternity of Christian Doctrine throughout the vast stretches of the Northwest has perceived the supreme importance of a zealous missionary spirit on the part of those who leave our seminaries. He has made a special study of what our Catholic colleges and institutions are doing to create this missionary zeal. As a result of his investigation and his experience, he offers the following important observation which might well be carved on the walls of every seminary in America: "The missionary attitude of the seminarians is a reflexion of the spirit of the institution. A smug, self-satisfied attitude on the part of seminarians looking forward to a comfortable living, ministering as functionaries to a people who provide a generous support, in a word, the typical institutional outlook, gives promise of dry-rot in the exercises of the sacred ministry. It is the opposite of the apostolic spirit, and it is the greatest danger to every outward appearance of decorum and excellence. It is inconsistent only with the purposes for which ecclesiastical seminaries exist. The seminary must create a missionary spirit in its candidates for the priesthood. This will be done not merely by making its course in apologetics alive, but by presenting *the white harvest* as the field of labor for which it is preparing."

There is abundant evidence that we have not heeded fully the divine injunction: "You are the light of the world. . . .

So let your light shine before men, that they may see your good works, and glorify your Father who is in heaven." Rather have we been inclined to hide our light under a bushel, and to await for what seems a more favorable occasion to present the truth. Yet the whole ministry of the Apostles is vibrant with the echo of a ceaseless preaching of the word. St. Paul sounded the keynote of the method of winning converts to the infant Church when he instructed Timothy to " preach the word; be instant in season, and out of season ". The winning of souls in the twentieth century calls for the use of every occasion to present the truths of the Catholic faith to outsiders, the same as in the Apostolic age.

The hope for the convert movement in American rests with our seminaries. By instilling a divine enthusiasm to carry the truths of Christ to the seventy million souls in America who are practically untouched by the ministration of any religion, we shall begin the launching of a nation-wide movement to win America for Christ. Priests who have been in the ministry for many years are not so likely to adopt new methods of procedure. While they will continue to do their part, it is the seminaries to which we must look for the levites who are especially trained to take the initiative in the launching of this nation-wide crusade. Young priests who have been enriched by the experience of the most successful convert-makers in America, who have been given training in this work while still in the seminary, and whose hearts have been inflamed with a special love for the gathering in of the other sheep, will lead the way under the guidance of our hierarchy for the realization in America of the age-old plea of Christ: " Other sheep I have, that are not of this fold; them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd."

JOHN A. O'BRIEN

Champaign, Illinois.

SACERDOTAL SALESMANSHIP.

FAS EST ET AB HOSTE DOCERI.

The United States is the land of advertising. This department of modern commerce has been studied and worked out to a fine point. The figures of money spent by up-to-date business firms on publicity are unbelievable and staggering. A moderate-sized men's clothing store in New Orleans spends $35,000 a year for advertising. It is said that a well known cigarette factory in this country has in its annual budget $2,000,000 to tell the world over the radio that their particular brand of nicotine infection " is kind to your throat ". All this gigantic expenditure of money is no longer in its experimental stage; it has been adopted as a business necessity, for it has positively been proved that it pays.

Paradoxically, only the Catholic Church in America is not yet convinced of the great need of publicity, the power of the printed word. Visitors from calm, easy-going countries laugh at our exaggerated American concept of advertising; but the Catholic Church in their countries as a rule, is wide awake to this need and the faithful support the Catholic press as the great need of the day.

What are the reasons of our neglect of this essential element in the promotion and defence of God's Business?

First and foremost, our priests in general are not sufficiently and keenly enough interested in this department. Secondly, and as a consequence, most of our Catholic literature has little reader-appeal. Our able editors are handicapped by lack of sufficient finances to publish what is worth while and what will interest their public.

Perhaps this assertion will be resented, but it may not be denied: we priests are very lethargic when it comes to the Catholic Press. Of course there are exceptions. I know of one priest who spoke so fervently on the subject during Catholic Press month that the congregation coming out of church remarked: " It seems that we stand a poor chance of going to heaven, unless we die with the crucifix in one hand and a copy of ' Catholic Action of the South ' in the other."

The Most Reverend John Mark Gannon, the episcopal chairman of the press department of the N. C. W. C., stated at the Catholic Press Association Convention recently held at

Rochester, N. Y., that the slogan should be—" A Catholic paper in every Catholic home," for the greater glory of God and the fundamental interests of the nation. He pointed out the incontrovertible reasons why to-day, above all, there should be in every home, even in non-Catholic homes, the only means of properly impressing people with the only true solution of social injustice and the demoralized condition of society as a whole.

No pastor has the time or the opportunity to discuss and explain the many complicated and bewildering phases of today's great issues on which depend the future of religion and the sane continuance of our government. No pastor will deny this, if he is at all interested in and studies the answer to what the next years hold in store.

Religion is no longer considered in the present national, world economic and social revolution. Even if people come to church in droves, the question is: Do those who come to church live up to their religion, the Pope's pronouncements, Christ's mandates?

The goal of " A Catholic paper in every Catholic home " can be easily reached, if every pastor and priest in the land can be convinced that the statement of Pope Pius X is one hundred per cent correct: " In vain will you found missions and build schools, if you are not able to wield the offensive and defensive weapon of a loyal Catholic press."

This goal cannot be reached by pastoral letters and preaching only; it will take organization, hard work and sacrifice. This has been proved by " our friend "(?) Judge Rutherford, who has nothing to offer but abuse of religion. Besides the circulation of his scurrilous brochures which ran about 25 million last year, he publishes two bi-monthly papers, " The Watchtower " and " The Golden Age ", with a greater circulation than the combined reader-list of all our Catholic weeklies. How does he do it? By money and man power, arousing his followers to action. His agents are daily ringing doorbells in every state and every section of a state.

Rutherford, the devil's messenger, alone accomplishes more in this line than 30,000 of God's messengers. Does that sound right? As the firm's advertising helps the salesmen, our Catholic papers help the priests. Why should we not make our service more effective and efficient by the circulation of our Catholic paper?

The Labor Question

It is every priest's bounden duty to work daily for the happiness and safety of his country, because love of God and love of country go hand in hand. The happiness and safety of a country depend unconditionally on that country's regard for God and His Commandments. The priest's constant mission is to uphold God and instill fidelity to His Will; hence the priest's incessant work is for the good of the country.

The safety and happiness of America to-day depend largely on how labor will be aligned in organized groups. This is the main problem confronting us. It may not make much difference what will happen in our governmental set-up as to the Supreme Court organization; we still may be able to struggle along even if all our non-sectarian colleges turn openly atheistic; but if our labor organizations get under control of Red Russia, then God help us—that will be the end. If this come to pass, we shall not have to fight any more; all we will have to do is either die with our backs to the wall or flee for safety.

It is high time, in fact almost too late now, for every priest to interest himself in the labor movement; not only a few scattered dozen over this vast land, but every priest in his own community, especially in industrial centers.

We need not dream any more of organizing Christian labor unions, such as they have in Europe. But there is one thing we can still do and must do at once, and that is to interest ourselves and work ourselves into the existing labor organizations with chances of addressing and counselling them. We must first gain their confidence, with the utmost care of not making the employers suspicious. A priest, in order to have the right influence in the labor movement, must at all times studiously avoid anything that will make him odious with either side. Both capital and labor should trust him at all times. If either side has little confidence in him, his usefulness for good is nil; because, if he is considered biased in behalf of labor, the employer will not readily listen to him; if labor has the impression that he has " sold out " to the boss, he will not be given a chance to argue a question with them.

If a priest has gained the reputation of being fair and impartial, he can do untold good. He will always be listened to

with the utmost respect and deference and his advice will often be heeded. I personally cannot think of any greater, more needed and more valuable service that a priest can offer to God and country in these trying and uncertain times.

When I was chairman of National Labor Relations Board for the South, I was asked one day by a priest friend, somewhat in disgust: "Why are you wasting your time running about the country on this labor business? What good do you do anyhow as a priest?" I told him that I had the satisfaction of thinking that I did a world of good going about teaching the catechism and telling the folks what our Holy Father thought they should do. "I thought you told me," he smiled, "that most of the groups in Mississippi, Texas and Alabama, whom you address and work with are non-Catholic." I answered him that it was worse than that; some had never seen a priest before and were taught to hate the priesthood. "Well, how in thunder," he demanded, "do they take what you tell them about the Catechism and the Pope?" As a matter of fact, they not only accepted it with avidity but in most cases I became their friend. I made sure never to mention the word Catholic, but I constantly gave them our Catholic principles, which thus proved to be wholesome, practical and acceptable in nearly all cases.

We can bring these principles to non-sectarian meetings and conferences. We can contact Catholic members of a particular union whom we should befriend and influence and help inform them correctly of the mind of the Church, the will of God.

Our Holy Father commands each one of us: "Go to the workingman, especially where he is poor, and in general go to the poor. The poor are obviously more exposed than others to the wiles of agitators, who, taking advantage of their extreme need, kindle their hearts to envy the rich and urge them to seize by force what fortune seems to have denied them unjustly."

We fail in Catholic Action if we take only a negative attitude against Communism. Catholic Action consists of the positive act of being for God in the struggle with Mammon in our individual, community and national life. We can help save this country by saving Labor from Bolshevism.

PETER M. H. WYNHOVEN.

New Orleans, Louisiana.

"PROPRIETARII" AND "GYROVAGI" IN THE "IMITATION".

Monsignor Henry has sent to the REVIEW the following letter which he received dealing with "Proprietarii" (already discussed by him in recent papers in the REVIEW) and also with "Cupidi curiosi gyrovagi" from the same paragraph of the *Imitation.*

We gladly find room for this thoughtful comment on Monsignor Henry's study of "Proprietarii", and particularly because it serves to link the three articles already published with another on "Cupidi curiosi gyrovagi" which we had in hand from Monsignor Henry before this letter came all the way from Africa, and which we expect to publish shortly.

Dear Monsignor Henry,

Your articles about "Proprietarii" in the February, March and April copies of the REVIEW interested me so much that I have fallen for the temptation of adding a button to your collection plate of information.

When Thomas wrote his text, it seems clear that the main words are "proprietarii et sui ipsius amatores", and that "proprietarii" coming first is the principal thought in his mind. The "cupidi, curiosi" etc. are only explanatory of the main idea and could be translated by "'such as' those that are covetous" etc., because they are an enumeration of (let us call them) "egoists" in some form. In fact, Thomas could have written "compediti sunt omnes egoistae". But he uses several words which may seem tautological, but are not, for they are used to expand the circle of those to whom they refer, the second word adding to the meaning of the first, or making the meaning better understood. Hence, in his enumeration, Thomas mentions the "cupidi," those who are covetous of things. But not only those are egoists, but also the "curiosi," i. e. those that are covetous to hear and to see. Also, not only those that are anxious to hear and to see, when things come their way, but also the "gyrovagi," i. e., those who even go out and wander around in order to satisfy that curiosity, etc. It is an enumeration of different ways in which egoism shows itself.

It may well be that the "sui ipsius amatores" is also a complement or/and an explanatory synonym to "proprietarii," without there being any question of tautology. In fact, the

two expressions in themselves have each their own meaning. That Thomas used " proprietarii," and not another word, may be due to his " latinitas peregrina ".

The Dutch translation of Ritter von Fuerich (Doesburg) " zelfzuchtigen " and the German of Munich " eigensuechtigen " can be rendered back into Latin by " se ipsum amans (or quaerens) ", and are therefore not rendering " proprietarii "; the German word " eigen " refers here more to " se ipse " than to " proprium ". In Dutch, " zelfzuchtig " " en eigensuchtig " are perfectly synonymous.

But there is another Dutch translation by Father R. Bouman, S.J., which is different and, I would say, gives a perfect rendering: " Gekluisterd zyn alle dienaren van eigenbaat en zelfzucht ": Fettered are all servants of profit to self and of self-love "; or possibly it would be better to leave in this case the word " love " out in the English, and to render thus: Fettered are all servants of profit to self and of self. There is a distinction right enough: " things of self " and " self ", as if Thomas wanted to say that people who are thinking of their goods are thinking of themselves, the second word (" sui ipsius amatores ") being in this case used to strengthen and to give a more sinister meaning to " proprietarii ".

This translation of Bouman's seems to coincide with the edition of Hyma, which you mentioned: " They are all in fetters who seek their own interests and are lovers of themselves."

Now as to the word " eigenbaat " of the Dutch translation. I do not know whether the word existed in Thomas's time, but I should think it did.

" Eigenbaat " and " zelfzucht " have not the same meaning, although the words may be used in dictionaries, the one as an explanatory synonym for the other. " Zelfzucht " has always a bad meaning, and is defined as " een ongeregelde liefde voor zichzelf ", i. e. " an inordinate love of oneself ". " Eigenbaat " may have had a bad meaning, may even mean the same as " zelfzucht " but not necessarily so.

A writer may write for the love of God, and for the edification of his neighbor. Such a person does not consider himself. But he may do so. He may write so that others may applaud his learning. He is then " zelfzuchtig ". But he may also write because, although he loves God and wishes people to

get a greater love for God, he also himself has to live—in other words, he writes for his living; he writes for " eigenbaat " or, as could be said in Dutch, " ten bate van zich zelf " in distinction from " ten bate van anderen ", v. g. if your learned pen would write an article " ten bate " of my mission here in Africa. You see thus that the word " baat " or " bate " does not mean only " profit ", but also means " benefit ", " to the good of ".

Now " eigenbaat " when, as in Bouman's translation, it is connected with servants, or with another word which clearly shows that there is something wrong in " eigenbaat," it is called " baatzucht ", the word " eigen " being understood. The definition of " Baatzucht " is different from that of " zelfzucht," as " baatzucht " is defined as: " een onedelmoedige zucht tot eigen voordeel," i. e. " an ungenerous seeking after one's own profit or benefit ".

Thomas was wide awake to the different imperfections of people, also of those who embraced a state of life which bound them to follow perfection. He saw people who had made a vow to deny or forget " self " in order to follow Christ, yet who, without directly wishing to break their vows or leave perfection alone, were taken up and held by their petty inclinations. He calls them " proprietarii " on account of seeking after, and appropriating for themselves, such things as are not Christ's. Without placing " self " before God or in the place of God (sui ipsius amatores) they are self-indulgent and look for self-gratification. It is as if Thomas wanted to say: " self-indulgent people and—but what else are they really than—self-seeking people are fettered ".

It seems to me that Thomas was considering, then, those religious who gave too much consideration to, and were too much interested in what was immediately round themselves, more in their own petty affairs than in the great affair of their own true sanctification.

As a translation I would suggest: " Fettered are all those who are servants (who are full) of self-gratification and self-love . . .", or " Fettered are all those who are taken up with their own private affairs and are lovers of themselves, such as those who are covetous, as those who are anxious to hear and see everything, such as those who like to wander about, and those

who are out for their own little pleasures rather than what pleases Jesus Christ."

Yours very sincerely in Christ,

(FATHER) D. SCHUT.

C. M. Toroma, Soroti P. O., Uganda.

PERMISSION FOR REGULARS TO HEAR SISTERS' CONFESSIONS.

Qu. Canon 524 § 1 ordains that, "with the permission of their superiors" (*de Superiorum licentia*), religious priests may be appointed confessors of religious women.

1. Who must seek for the permission, the local ordinary or the religious priest who is to be appointed confessor?

2. If no permission is asked, either by the local ordinary or by the religious priest are the faculties juridically granted so that the priest can validly absolve the religious women for whom he has been appointed confessor?

3. Would tacit or presumed permission suffice?

Resp. The basis for the precept of canon 524 § 1 that a religious priest needs his superior's permission to exercise the office of confessor of sisters or nuns is founded on the general principle that in all external work a religious is subject to his superior. Only at the latter's command or by his leave may a religious carry out any such undertaking. This is all the more true when it is not a matter of one action but of the regular exercise of an office.

1. In practice it is *per se* immaterial whether the local ordinary or the religious priest submits the appointment to the religious superior for his sanction. Directly, however, it is the religious who is bound by the regulation of canon 524 § 1: he may not lawfully accept the appointment, unless his superior gives permission. On the other hand, the local ordinary cannot insist on his appointment of a religious priest if the latter's superior refuses permission. The law forbids the ordinary to exercise his jurisdiction in regard to a religious in such matters when the authority of the religious superior is withheld. If, however, a local ordinary should seek to prevail upon a religious to ignore the precept of canon 524 § 1, he would be contributing to the religious priest's disregard of the obedience he owes his superior.

Not a few local ordinaries realize the importance of this prescription of canon 524 § 1 and the propriety of directly communicating with the religious superior concerning such matters. They therefore send the appointment of a religious priest as confessor of sisters or nuns, not to the priest himself, but to his superior.

2. From canon 876 it is evident that, if the local ordinary appoints a religious priest to hear the confessions of religious women without the permission of the latter's superior or even in opposition to him, the priest can validly absolve the sisters or nuns whose confessions he is authorized by the local ordinary to hear. Faculties properly so-called for hearing those confessions are conferred by the local ordinary alone. The permission of the religious superior merely makes it lawful, from the standpoint of religious obedience, for his subject to use those faculties.[1]

3. The religious superior's permission may be obtained in different ways:

(a) If the local ordinary sends the appointment of a religious priest to his superior and the latter orders his subject in direct words to perform the office of confessor in accordance with the local ordinary's appointment, the superior's permission is at once express and explicit.

(b) If the religious superior turns over the local ordinary's letter of appointment to the priest indicating more or less plainly that the subject is to act as appointed, the superior's permission will again be express, though perhaps only implicit.

So too if a religious asked his superior for permission to go forth from his house to hear confessions at a convent for which the local ordinary had appointed him confessor, his superior's permission to go out would be implicit permission that he accept the appointment.

(c) If the religious superior obtains knowledge of his subject's appointment and says nothing by way of assent or dissent, his silence can be interpreted as consent, provided he is free to dissent, if he saw fit. But so long as there is no positive reason

[1] For a similar application of this principle, cf. Pont. Comm. ad C. C. auth. interpret., 14 Julii 1922, ad V, 3°—*Acta Ap. Sedis*, XIV (1922), 527-528; 20 Maii 1923, ad V, 3°—*Acta Ap. Sedis*, XVI (1924), 114-115.

to believe that the superior is opposed his silence is justly considered assent.[2]

The following would be a case of such tacit consent. If a religious priest told his superior that the local ordinary had appointed him confessor for certain religious and his superior does not object, his silence could as a rule be considered consent.

(d) If the appointment is sent directly to the religious priest, he can frequently, perhaps even as a rule, presuppose that his superior will have no objection to his accepting the appointment. Then he presumes permission. It must, however, be borne in mind that there is properly no justification to act upon presumed permission if the superior can be approached. Presumed permission is strictly speaking, only in order when time, place or other circumstances make it morally impossible to obtain express permission.[3]

PATRON OF CHURCH WHO IS NOT MENTIONED IN ORDO.

Qu. The patron of our church is a saint whose name does not appear in our Ordo. Should the office of this saint be said annually on his feast day or should one simply say the office of the day occurring? This year a feast of the Blessed Mother fell on the patron's day. What Office and Mass should have been said?

Resp. While the term " patron " is sometimes applied to a church, usually one has in mind the titular saint of the church. A church may have a patron, but in this country it is seldom the case. Patrons are always saints under whose protection a community or locality is reverently placed, and on the anniversary of whose feast day there is a public solemnization by the entire community or residents in the locality. One will find such patrons usually in the old Catholic cities and towns of Europe. The titular of a church is the name by which a church is known and distinguished from other churches. It is not

[2] Cf. Reiffenstuel, *De regulis Juris,* in reg. XLIII, n. 5—*Jus Canonicum Universum* (Parisiis, 1870), VII, 103.

[3] Cf. T. Schäfer, *De Religiosis* (2. ed., Münster i. W.: Aschendorff, 1931), n. 330, 4b. In matters of frequent occurrence and little import presumed permission will suffice, even if the superior can be approached, provided that it is reasonably judged, not only that the superior does not object to the thing itself, but also will not take amiss his subject's acting without consulting him. Cf. A. Vermeersch, *De Religiosis Institutis et Personis* (Bruges, 1902), I, n. 260, 3.

unlike the name given in baptism. The title of a church may be the Blessed Trinity, one of the three Divine Persons, Jesus Christ or one of the mysteries connected with our Lord, the the Blessed Mother under any of her titles, the angels or saints or some conspicuous event in their lives, as the Conversion of St. Paul.[1]

Those who are only Beatified may not be chosen as titulars of churches.[2] A feast that is not mentioned in the Roman Martyrology, or its supplement approved for a diocese, may not be taken for the titular feast of any church.[3] Hence, in the case at hand, we must assume that the titular saint of this church has been included in the supplement to the Roman Martyrology approved for the diocese. In every case, the question of whether or not a particular titular is in harmony with ecclesiastical usage must be determined by local diocesan authority.

As the local ordinary consecrated or blessed or authorized to be blessed this or any other church under a certain title, we recall the ordinary rules to be observed annually:

1. The feast of the titular saint or mystery must be celebrated every year as a Primary Feast of Double Rite of the First Class with an octave.

2. All clergy attached to the church, both pastor and assistants, are obliged to say the Office and the Mass of the titular, on the feast day itself and during the octave, observing the rubrics.

3. All priests saying Mass in this church on the feast day and during the octave observe the same rules as the clergy attached to the church. In the private recitation of the Breviary they will follow their own ordo.

4. If the office of a titular is not found in the Roman Breviary, the whole office of the Common of Saints (martyrs, confessors, etc., as the case requires) is to be recited.[4] If the Common has two kinds of lessons, the choice is determined by the Third Nocturn.

5. If another feast falls on the day on which the titular is to be celebrated, one must follow the rubrics of the Roman Breviary (first part, Occurrence and Concurrence of Feasts). Charts are given there for the sake of clearness and conveni-

[1] Augustine, *Liturgical Law.*
[2] S.R.C. no. 526, 1.
[3] S.R.C. No. 3876, 5.
[4] S.R.C. no. 3661, 1.

ence. One may also find these general rules stated in the Monita of the diocesan ordo. It is evident that each case must be treated separately. In a few cases the titular feast will be transferred. Occasionally a current feast must be transferred. Usually the feast of the day will be commemorated or even omitted.

6. In this country the external solemnity of the titular feast ordinarily is transferred to the following Sunday, unless it be a Major Sunday or a Primary Feast of the First Class. The rules for this transfer will likewise be found in the Monita of the diocesan ordo. In choosing a titular, the pastor and others in authority should observe great care, taking into consideration the annual observance of the feast by the clergy attached to the church. Possible difficulties should be weighed beforehand. Many inconveniences may be avoided in this way.

By following the rubrics of the Roman Breviary and the rules mentioned above, the answer to the question submitted can be determined. The Office of the titular should have been used by all the clergy attached to the church, even on the feast day of the Blessed Mother, unless her feast had a rank of Double of the First Class. If the feast was a Double of the Second Class (as we believe the case to be, from the questioner's letter), the feast celebrated should have been that of the titular, and the feast of the Blessed Mother transferred to the following day.

MASS SERVER IN SISTERS' CHAPEL.

Qu. Is it lawful for a priest to say Mass in a convent or any other place without a male server when it is not a day of precept? And may a nun answer the responses when it is possible to have an altar boy?

Resp. "The office of server of Mass cannot be discharged by a woman. According to all theologians it would be a mortal sin for a woman (even though a religious) *to serve at the altar.* It would only be a venial sin if the woman merely answered from her place, without entering the sanctuary. If no server is available, when there is a reasonable cause (a grave cause is not required), the Codex declares that a woman may answer the priest, provided she does not approach the altar under any pretext (c. 813, § 2). A simple motive of devotion will suffice,

especially when it is a religious who is answering the prayers of the Mass in the chapel of her community. . . . Therefore any *serious difficulty* in getting altar boys justifies this very prevalent custom (S.R.C., 4015, VI)." (*The Eucharist, Law and Practice,* Durieux-Dolphin, page 82.) Hence it is lawful for a priest to say Mass in a convent or any other place without a male server when it is not a day of precept, when a male server cannot be had without serious difficulty, and there is a religious, or another, to answer the prayers from the nave. If a man is present, he should be requested to serve, even though he may not know the responses. A priest may not say Mass without a male server if one may be had without serious difficulty.

HOLY COMMUNION IMMEDIATELY AFTER THE CONSECRATION.

Qu. May Holy Communion be distributed by another priest after the Consecration whether the particles have just been consecrated or have been reposing in the tabernacle?

Resp. The Roman Ritual (Tit. 4, C. 2, No. 11) says: "The Communion of the people should take place immediately after the Communion of the celebrant of the Mass (though occasionally and for a sufficient reason it may take place immediately before or after Mass when the Mass is a private one), for the prayers which are said in the Mass after Communion refer not only to the priest but also to the other communicants." To give Holy Communion at any other time than at the Communion of the Mass is contrary to the very idea of a sacrificial banquet.

We, today, too often look upon Communion as a private devotion and too easily separate it from its liturgical place in the public worship of the Church. We must not forget that it is the aim of the Church to have everyone assisting at Mass receive Communion at the logical time and place. When, through necessity, the faithful request Communion at any other time, they should be made to realize that such a reception of the Sacrament is an exception to the general rule and should be permitted only occasionally, as the rubric of the Roman Ritual so clearly states. Hence, the priest should not distribute Holy Communion after the Consecration of the Mass unless

there is a definite necessity for so doing. Even then, liturgists do not countenance the distribution of the hosts that have just been consecrated, as they point out the celebrant himself should receive of the species consecrated by himself first. Even in crowded churches it is very often possible to make satisfactory arrangements whereby the faithful (and the celebrant too) may worship God in the Sacrifice of the Mass during the important prayers of the Canon without the bustle and noise and distraction that must accompany the distribution of Communion during these august and important moments. We priests take great pride in the number of our people who so frequently partake of the Sacrament of the Altar. We should take equal pride in the reverent assistance of our flocks in the Sacrifice of the New Law. Careful planning can make both possible.

SOURCE OF TWO LATIN QUOTATIONS.

"Spes Messis in Semine" *and* "Deo Servire Regnare est"

To the Editor of THE ECCLESIASTICAL REVIEW.

For the past several months I have been looking for the original source of two familiar Latin quotations and have enlisted the help of others, but so far our efforts have been in vain. I am now submitting them to THE ECCLESIASTICAL REVIEW, in the hope that you, or some of your readers, may be able to throw light on their origin.

The quotations are the following:

1. SPES MESSIS IN SEMINE; frequently seen over the portals of parish schools and Catholic institutions of higher education.

2. DEO SERVIRE REGNARE EST; often quoted by spiritual writers and found in the Post-Communion of the Missa Pro Pace.

SACERDOS.

MAY A CATHOLIC SERVE AS CONSUL OF "LOYALIST" SPAIN?

Qu. I would like very much to have your opinion on the following matter which has caused some discussion among us.

The Spanish republican government has in this city a local consul. He says he is a Catholic and he receives the Sacraments frequently.

As you know, the republican government in Spain is persecuting the Church and that the Holy See has withdrawn its Delegate from Spain. Many representatives of the government have resigned their offices, on account of the policy of the government and its persecution of the Church. May the consul in question receive Holy Communion and the other Sacraments?

Those who say that he may frequent the Sacraments, give as a reason that, though he is an official of a government, he is not a representative of the ideas of the government. The opposite opinion holds that the Spanish government has been condemned by the Holy See, and that the consul may not lend his support to the government directly or indirectly. At least indirectly he is supporting the government, they say, and in fact his service to the government is all the more dangerous because it permits people to say that the republican government cannot be so bad, seeing that it has a Catholic consul representing it in a foreign country.

FR. L. RODRIGUEZ, C.M.

Santiago de Cuba.

Resp. It is not quite exact to say that " the Spanish Government has been condemned by the Holy See ". The situation is not quite so simple.

The Holy See has, indeed, condemned certain actions and policies of the so-called Loyalist Government in Spain, but the Holy See has not declared that it is wrong for the Spanish people to give any support whatever to that government. Nor has the Holy See forbidden Spanish Catholics to fill any office under that government. The morality of so doing depends on the nature of the office. That of consul in a foreign state gives no direct help to the anti-Catholic activities of the home government. The coöperation in this situation is " material," remote, indirect and very slight. Those officials who are members of the " Loyalist " Government and help to make and carry out its anti-Catholic policies are subject to a very different moral evaluation.

Answering directly the question at the end of our correspondent's third paragraph, we say that if the consul has no more connexion with the activities of the " Loyalist " Government than that of discharging the duties of his office in Cuba, he may not lawfully be deprived of the Sacraments.

SACRAMENTS FOR A DOUBTFULLY BAPTIZED PERSON.

Qu. 1. Father A, an assistant, is called to attend a sick man. He finds that the man thinks he was baptized a Catholic but is not sure and has no documentary proof. The man, as far as he can remember, never was to confession nor did he receive First Communion. He had not practised his religion for thirty years or more. Inquiries made at his former parish fail to settle anything about his baptism. However, the pastor of Father A believes after speaking to various friends and relatives of the sick man that it is morally certain that the man was baptized. The assistant believes it is doubtful, at least. Should the assistant give the sick man the other Sacraments—Penance, Holy Eucharist and Extreme Unction—as the pastor wishes, or should he baptize the man conditionally first?

Resp. It is difficult, under the circumstances, to see how anyone could have moral certitude that the man was baptized unless the relatives were eye-witnesses or can report circumstances of the baptism. Apparently this is not the case of our correspondent. When it is a question of something necessary as a means to salvation, moral certitude in the wider sense, such as is required for the liceity of an act, does not suffice. Certitude is required. The assistant would do well to baptize the man conditionally and then absolve him conditionally before administering the other sacraments. (Cf. e. g. Aertnys-Damen, Vol. 1, Nos. 82-83.) An opinion *quantumvis probabilis* (which extends to moral certitude in the wide sense) cannot be followed in case of danger to one's soul, but either the *safer* opinion or one which is merely certain (in the strict sense) is to be followed.

ORDINATI RECEIVING THE PRECIOUS BLOOD.

Qu. Why do not the *ordinati* receive the consecrated chalice? One would think that they should partake also of the Precious Blood.

Resp. The sip of wine taken by the ordinati is an ablution. Until rather recently it was customary in some places for the bride and groom at a nuptial Mass to receive a similar ablution. (On Communion *sub utraque specie* by the *ordinati* cf. Martine, " De Antiquis Ecclesiae Ritibus "—Lib. I, Cap. VIII, art. IX—19 and Catalano, *Pontificale Romanum* (1850), tom. I, tit. XII—22.)

MARRIAGE RIGHTS IN CASE OF STERILIZATION.

Qu. A Catholic woman submits to a sterilization operation, a "temporary" one by ligation, to avoid having children. She is guilty of sin by having the operation and also if she uses her marriage rights. But supposing the temporary condition becomes permanent—even if the woman repents—is she allowed to use her marriage rights?

Resp. If the temporary condition cannot be readily removed, i. e. without a proportionate inconvenience, the woman would not sin in exercising her marriage rights. While she sinned in submitting to this operation, the guilt is removed through repentance. Hence the sterility is voluntary only in cause, i. e. in failure to submit to an operation removing it. If the *incommodum* is proportionate, she is not obliged to submit. *A fortiori,* if the condition becomes permanent, she can exercise these rights, since the condition is then involuntary.

PROCESSION ON CANDLEMAS AND ROGATION DAY.

Qu. Would a consuetudo of twenty years allow a pastor to omit the Palm Sunday, Candlemas or Rogation processions?

Resp. No. Forty years is considered necessary to constitute "antiquity". In this country, the *consuetudo* omitting the procession on the feast of the Purification and on Rogation days is considerably older than this. With regard to the procession on Palm Sunday, however, the same certainty does not prevail.

ELEVATION OF THE CHALICE.

Qu. At the Offertory of the Mass should the priest elevate the chalice so that the foot of the chalice reaches just above his breast and the cup level with the priest's head?

Resp. The priest "takes the chalice by the knob with his right hand, so that the thumb may hold the front part and the other fingers the opposite side, and supporting with the left hand the foot, by placing his fingers beneath it, he raises it with both hands in a straight line over the place which it is to occupy on the corporal, taking care that the top of the chalice be not higher than his eyes. While saying *Offerimus,* he looks up at the Cross

during the whole prayer." [1] If these directions are followed, the foot of the chalice, which usually is about nine inches in height, will be in front of the celebrant's breast.

[1] O'Callaghan, *Sacred Ceremonies of Low Mass*, p. 89.

HONORARY DEGREES.

Qu. I should like to find out to whom the honorary D. D. is given. I know that bishops are entitled to it. Are any other prelates privileged to use the degree?

Resp. Custom in the United States has bestowed upon bishops the honorary degree of doctor of divinity. Perhaps this custom derives from the law which formerly, (as now in canon 331 § 1 n. 5,) enumerated the doctorate or at least the licentiate in sacred theology or in canon law among the desirable qualifications of candidates for the episcopate.

Custom has not extended this honor to any other prelates. In fact the papal constitution *Deus scientiarum Dominus* of 24 May, 1931, expressly requires the permission of the Holy See in each case that a university or faculty may confer the honorary degree of doctor in any of the ecclesiastical sciences.[1]

[1] Art. 40—*AAS*, XXIII (1931), 257. Cf. S. C. de Seminariis et Studiorum Universitatibus, ordinationes, 12 Junii 1931, art. 35—*AAS*, XXIII (1931), 276. Cf. "The Doctor Title of Bishops," ECCLESIASTICAL REVIEW, XXVI (1902), 65-67.

WHEN FUNERAL MASS OF REQUIEM MAY BE HELD.

Qu. May a funeral Mass of Requiem be chanted on the Saturday after Easter?

Resp. Yes. "A funeral Mass of Requiem chanted, or in the case of the poor, a low Mass may be said, whether the corpse is physically or morally present, on all days except those on which it is prohibited. A funeral Mass is prohibited on all primary feasts of the first class celebrated throughout the Church, except on Monday and Tuesday after Easter and on Monday and Tuesday after Pentecost, on which days it is permitted."—Wuest-Mullaney, *Matters Liturgical*, § 289. This is taken from the *Missale Romanum* itself, "Ex Additionibus et Variationibus in Rubricis Missalis", 111, 4.

In answer to several other questions proposed in the letter submitted concerning the funeral Mass within an octave, it may be noted that the funeral Mass is not prohibited during any octave as such. Only feasts of the first class for the universal Church and those mentioned in the rubrics of the missal in the section noted above, are to be considered. Even then, on four feasts of the first class, i. e., the Monday and Tuesday after Easter and Pentecost, the funeral Mass is permitted. It is also clear that a chanted Mass may be said on any day a " Missa Lecta pro pauperibus " is said. The Saturday after Easter has a rank of a semi-double. Hence a funeral Mass, chanted or read, may be said. The octave does, however, prohibit any other Mass for the Dead.

CIVIL AUTHORITIES' POWER TO DECREE MATRIMONIAL IMPEDIMENTS.

Qu. An Associated Press news despatch from Rome, under date of 10 November of this year, says that the Italian Government has decreed that marriage of an Italian citizen of the Aryan race with a person belonging to another race is null. The report has it that, as this new law is in conflict with the concordat between the Holy See and Italy, the legislation is opposed by the Vatican. But the Fascists, it is further reported, insist that the Government's prohibition of marriage between a Jew and an Aryan citizen of Italy is political and not religious, and is for that reason outside the Church's jurisdiction.

May I propose that the REVIEW state briefly the Catholic doctrine concerning the Church's jurisdiction over the contract of matrimony, and the limitations of the State's authority in this field?

Resp. It is absolutely certain, according to Catholic theological principles, that the state cannot establish any impediment, either diriment or prohibitive, for the marriage of two baptized persons. For such a marriage is always a sacrament, and accordingly is entirely subordinate to the jurisdiction of the Catholic Church, which is the only power on earth competent to determine the qualifications required on the part of the contracting parties. To apply this principle to the case proposed—if a Jewish convert wishes to marry a Christian, he is entirely free to do so as far as the binding force of the recent Italian legislation is concerned.

However, it is the more common view that the civil authorities may establish impediments for the marriage of two unbaptized persons, and even, according to some, for the marriage of a baptized person with an unbaptized person by reason of some civil disqualification in the latter. From this standpoint the recent Italian law might seem to possess binding force in the case of a marriage between two unbaptized persons or (with some probability) between one baptized and one unbaptized person.

This conclusion, however, is greatly weakened by two considerations: First, there is a concordat between the Italian Government and the Holy See, in the 34th article of which the Church's rulings regarding marriage are recognized. This would seem to concede to the Church full jurisdiction even over the marriage of a baptized person with one who is unbaptized; so that in this case too, the recent legislation would have no binding force. Secondly, in attributing to the state the right to make impediments, theologians suppose that this right will be used reasonably. Now it is difficult to recognize as reasonable a law invalidating marriage between one of Jewish blood and one of Aryan ancestry merely because of racial differences. Such a restriction is based on a false ideology of racism, recently condemned by the Holy Father. From this standpoint even two unbaptized persons would seem to be immune in conscience from the recent legislation.

This subject of the State's power to decree matrimonial impediments is assuming more and more importance these days. For this reason, the attention of our readers is earnestly invited to the full and timely exposition of the Church's doctrine on the question as set forth by the Reverend Doctor Francis J. Connell, C.SS.R., on pages 507-518 of this number of the REVIEW.

IS ANTEPENDIUM ALWAYS REQUIRED?

Qu. Is it permissible to have lambs, "Last Suppers," missals, etc. as carvings or mosaics in front of the altar where the antependium should hang?

Resp. It is permissible. If altar is highly decorated, an antependium is not necessary.

Book Reviews

TRACTATUS DE GRATIA DIVINA, auctore Carolo Boyer, S.I. Rome, The Gregorian University. 1938. Pp. 434.

This is the first public edition of a treatise which has already been printed three times for the private use of students of the Gregorian. Although only one thesis has been added to the present volume over the content of the last private edition, the text has been carefully revised. Pertinent, and sufficiently extended readings from the Fathers of the Church have been placed where they will be of most value to the reader for the understanding of the matter. The very appearance of this treatise is a tribute to the high calibre of the theological teaching in our time. It is no jejune and superficial manual, but a treatise which lives up to the best traditions of the science. Father Boyer deserves special commendation for his treatment of habitual grace.

The explanation of efficacious grace given in this treatise approximates the one offered by Christian Pesch, although Pesch is not cited. Like Pesch the author sees efficacious grace as a physical premotion by which God moves the soul to act. Father Boyer moreover teaches that this is a motion to a determined act. But it is, according to his system, a motion which is efficacious in so far as it is a congruous vocation, which God foresees, in the *scientia media*, that the human will is not going to refuse. This physical premotion then has its efficacy *ab extrinseco*, and the explanation is quite in line with the traditional theology of the Society of Jesus.

It is to be hoped that the book will do the good which it is capable of doing, and which it deserves to do. It is the sort of book priests should use in preparing sermons on the subject of divine grace.

DE DEO UNO. Commentarium in Primam Partem S. Thomae, auctore Reginaldo Garrigou-Lagrange, O.P. — Desclee De Brouwer et Cie. Paris. 1938. Pp. 582.

Future histories of theology will certainly take cognizance of this work. No one would dispute Father Garrigou-Lagrange's place in the front rank of modern theologians, while not a few regard him as the foremost doctrinal exponent in our times. His present commentary is up to the standard of excellence set by his other works. As a matter of fact most of the characteristic theses of his earlier books are restated in this work, and placed in their proper position in the fabric of Catholic theology. Most of the author's eleven previously published books deal with problems which belong to the treatise " De Deo Uno ".

A commentary it is in the strict sense of the term, an analysis and explanation of the teaching of Saint Thomas article by article, a commentary according to the manner of Cajetan and Sylvius, and worthy of their tradition. Detailed examination is given to all but five of the first twenty-six questions in the first part of the *Summa Theologica.* The matter of these five questions (15-18 incl. and 26) is given accurately and adequately, but it is not divided off according to the order of the articles in the *Summa.* The official teaching of the Church, as for instance the doctrine of the Vatican Council, is given for each article of the *Summa* that is at all pertinent to that teaching. But there is no mere accumulation of documents. The entire mechanism of the book is ordered to bring to the reader a clear and scientific appreciation of Christian doctrine as it was taught by Saint Thomas. Judged by that standard, the norm of classical theology, the Commentary of Garrigou-Lagrange is a success and it is a notable book.

It avails itself of all the discussions by which the literature of theology has been enriched in the past few years. In the commentary on Article 2 of the first question, Father Garrigou-Lagrange restates the doctrine which he and his confrère, the late Father Schultes, held against Father Marin-Sola. The magnificent explanation of article 1 of the twelfth question gives the results of the discussion on the appetibility of the beatific vision. And the commentary on the nineteenth question brings out all that the author has written on the intrinsic and infallible efficacy of the decrees of the divine will in his books on God, on Providence, and on Predestination.

The Commentary is scientific in the best sense of the term. Father Garrigou-Lagrange has used the resources of the traditional theology unsparingly. All the Thomistic tradition speaks from his pages, for the author has built upon the matchless theology of the traditional Thomists, Cajetan, John of Saint Thomas and the Salmanticences particularly. His teaching on the method of Saint Thomas is a contribution to modern theology. The historical section of the introduction is hardly complete enough to be up to the level of the rest of the book.

THE CHURCH: ITS DIVINE AUTHORITY. By the Rev. Ludwig Koesters, S.J. Translated by the Rev. Edwin G. Kaiser, C.PP.S., S.T.D. B. Herder Book Co., Saint Louis and London. 1938. Pp. xiii+342.

In publishing this book Herder is keeping up the high standard of the translations the house has given to English-speaking Catholics during the past few years. Father Koesters' work is a brilliant apologetic, terminating in a brief, but theologically accurate dogmatic treatise on the Church. The author is careful to say that this apologetic is

conceived along analytic rather than along synthetic lines. He does not follow the order of the classical apologetic, starting with the notion of religion and its necessity, and finally working up to the demonstration that the message of God, preached by Jesus Christ and propounded by the Catholic Church, is evidently and rationally credible. Instead he analyzes the content of faith about the Church, and finds in that content its own evidence of credibility.

In the hands of lesser writers this method has not shown to advantage. Father Koesters, however, is able to bring out all of its practical advantages. He proceeds from the content of the faith about the Church, and the certainty of that faith, to examine the teaching of the Church on the subject of its divine Founder. He examines the seal of divine approval apparent in the Church, the documentary evidence about our Lord, and His teaching on the Church. He shows the Church that was founded by Christ existing in the first centuries and to-day as it was founded by Him. He states the authority of the Church and points out its supernatural functions.

The value of the book is not at all dependent on the method of apologetic, or for that matter on the theory of the motive of faith which Father Koesters upholds. The book is a mine of scientific information on the Church. As such it cannot be other than valuable to those who are interested in the study of the Church. The long bibliography which is appended to the volume will be of little service to those who do not read German. Some analysis of the individual chapters would have been useful to the reader. " Synthetic Approach to the Faith: Premises ", is hardly an adequate introduction to the fifth chapter.

The title of the original German book is *Die Kirche, unseres Glaubens,* and is more indicative of the content than the title given the translation. Recently several well known foreign books have been translated into English and published under titles other than those which the original authors have given them. These adapted titles are luxuries with which we can often afford to dispense.

ST. CATHERINE OF SIENA. By Johannes Jorgensen. Translated from the Danish by Ingeborg Lund. New York: Longmans, Green, & Co. 1938.

This biography discusses the external incidents of the life and the mystical experiences of the career of the poetic mystic, who was as conspicuous in her active life as she was remarkable in her interior life, St. Catherine of Siena. The author treats as equally matters of fact both the external incidents of her career, whether as nursing the sick or exerting influence over Popes, and the experiences of her mystic

life, like her espousal to Christ her Lord or the impression of the *Stigmata.* An appendix to the book discusses the sources, the letters of the saint and her early biographies.

Jorgensen, whose words come to us in such excellent translation that we seem to be reading a work written originally in English, divides the life of St. Catherine into three periods, denominated respectively as: Solitude, The Imitation of Christ, and The Crown of Thorns. So he traces the career of the saint from the year of her birth, 1347, as the twenty-third child of Giacomo Benincasa and Lapa di Piagenti di Puccio, to that day of 1383, three years after Catherine's death, when the aged Lapa followed the procession which enshrined her daughter's head in Siena, whence it had been brought from Rome.

The author confesses that at the beginning of his writing he was so much under the influence of St. Francis of Assisi, whose life he has written also, that it was with difficulty that he developed sympathetic interest in one whose spirit offers such a contrast to the naïve saint of Assisi. As the work progressed, however, just as the writer succumbed to the charm of Siena, where appropriately he carried on his work, so he fell completely under the spell of Catherine Benincasa and became a zealous *Caterinato.* Such will be the experience of the reader, who perhaps begins the book with some lack of appreciation of a life so replete with mystic experiences or of annoyance at the political activity of one whom we think of more properly as always poetically static than sometimes prosaically dynamic.

It will be matter of surprise to those only superficially acquainted with the details of Catherine's life that, although a Dominican, the saint was not a cloistered nun, that her cell was in her own house, which she left freely whether to walk the streets of her native city to perform works of mercy or to journey to Avignon or to Rome, to Genoa or to Pisa, for the carrying out of those offices with which her name will always be associated in history. She wore, indeed, the colors of St. Dominic, but the habit of a *Mantellata,* a member of the third order of those who follow the rule of the founder of the Order of Preachers. We must learn, also, to distinguish, among the mystic privileges of St. Catherine, her reception of the *Stigmata* from her mystic death. The former took place in a little church in Pisa, where her hands and feet and side were marked with the impression of the five wounds of our Lord, while the latter occurred in her own house in Siena, when for four hours her soul was absent from her body and her right hand was pierced as with a golden nail, as is represented in Sodoma's famous fresco. Another mystic incident, also an inspiration to Christian art, as was the similar experience of her great patroness, St. Catherine of Alexandria, was her espousal to Christ her Lord, which took place on Carnival Day of 1367, when in the presence

of the Blessed Virgin, of St. John the Evangelist, of St. Paul, St. Dominic, and the Prophet David, a ring of gold, set with a diamond and pearls, but visible only to herself, was slipped on her finger by Jesus Himself.

The familiar converse of Catherine with her Lord makes it easy to understand her perfect ease with the Popes and other great ecclesiastics. She, who paced to and fro, reading her breviary, with Jesus so evidently at her side that she recited the *Gloria;* " Glory be to the Father and *to Thee* and to the Holy Ghost," felt so little confusion in the presence of the Pope that she soon fell to addressing him as *Babbo,* and the result of her influence upon him is the historic fact of the return of Gregory XI from the " Babylonian Captivity " of Avignon to the seat of Peter. Similarly, her association with her circle of intimates, nearly all her seniors, and some by many years, is well understood by the name, *Mamma,* with which she was addressed by them.

Despite her ecstacies, her mystic experiences, her all-consuming sanctity, Catherine of Siena stands before us as a real and human person, whom to know is to love, so that one who reads the pages of Jorgensen's biography with any degree of sympathy cannot fail to become, as did the author himself, as did contemporaries of the saint, like William Flete and Raymond of Capua, an enthusiastic *Caterinato.*

THE DOCTRINE OF SPIRITUAL PERFECTION. By the Rev. Anselm Stolz. Translated by the Rev. Aidan Williams, O.S.B. St. Louis, Mo., B. Herder Book Co. Pp. 250.

In composing this book Father Stolz aimed to produce a theology of mysticism and to bring its various problems into alignment with the theology of the patristic era. His apology for a return to pre-scholastic times lies in his claim that the language of mysticism has undergone no fundamental change since the dawn of Christianity; that in it are to be found theological expressions which originate to some extent from non-Christian mysticism and which acquired their specifically Christian meaning in the theology of the early Church.

Before the author began his work he prudently surveyed his field and found that much that was of lasting value had already been accomplished. Father Poulain's *Graces of Interior Prayer* he found to be a classic indeed, not precisely as a treatise on mystical theology, but rather as a treatise on the psychology of mysticism. Since the theologian's interest in mysticism lies deeper than that of the psychologist who simply records and analyzes mental states, Father Stolz has turned his mind to the theology which underlies Christian mysticism. Here, too, he discovered that the ground had been worked by such eminent man as Gardeil, Joret, Garrigou-Lagrange. His task was

clear: to find in the Scriptures and the patristic writings the foundations for the theology of Christian mysticism and to resolve by their aid some of the points which from the days of scholasticism down to our own times remain involved in controversy.

One of the first results of his labors was the conviction that mystical union with God is characterized by some sort of restoration to that state of union which belonged to Adam in his earthly paradise, and by a participation in that union with God enjoyed by the souls of the departed. With this discovery Father Stolz claims that he had provided the preliminary conditions for determining our attitude toward the question of the relation between the mystical life and the ideal of Christian life itself. Accordingly the author agrees with Father Garrigou-Lagrange that the mystical life is not to be regarded as something apart from, but rather as the consummation of all Christian living, and that in consequence every Christian is called to the life of contemplation and mysticism. The mystic state according to his view is but the connatural and progressive unfolding of sanctifying grace.

Another important conclusion is that pagan mysticism is not true mysticism, notwithstanding its many imitations. The reason is that genuine mysticism is not merely theocentric, but also, and primarily, Christocentric, and that the true marks of the ascetic or mystic are not the stigmata in the flesh but the *stigmata Jesu*, which every perfect Christian bears for Christ's sake.

Having established the Christocentric character of genuine mysticism, the author proceeds to relate his notion of mysticism to the great dogmas of Catholic faith, laying special stress on the doctrines of redemption, sacramental grace, and future glory.

A MANUAL OF THE CATHOLIC RELIGION. In Three Parts. Part two: The Love of God. By the Rev. Charles R. Baschab, Ph.D. Text Book Publishing Co., San Francisco. 1938. Pp. 397. $1.50.

This carefully prepared course of religious instruction should meet with favor among those teachers who conduct the class of Christian doctrine in high schools and colleges. A student is taught and urged to acquire a knowledge of the secular branches, but, at the same time, he who is obliged to love God and to grow in His love should be taught to increase in the knowledge of God and His perfections. A profound study of Christian doctrine is the more indispensable in our day, because religion is the butt of attacks that are renewed incessantly by bad faith and ignorance. To remain unshaken by this storm, it is necessary, as Saint Paul writes, " that Christ may dwell by faith

in your hearts;" and that you be "rooted and founded in love". But faith must be nourished by the study of Christian truth: deprived of this aliment, it sheds a too feeble light and is finally extinguished.

For completeness, closeness of reasoning and thoroughness of treatment the author has composed a religion text book of exceptional merit. Each chapter consists of a question and answer and then a fuller exposition. This method will be a great help to the catechist. The book is intended for advanced students and the educated laity and those readers with a good knowledge of the Catechism, combining such a degree of intellectual maturity as to enable them to appreciate a theological or controversial argument. It is a work that is not only for study and reference but also for cursory reading.

THE FUTURE OF FREEDOM. By Douglas Jerrold. New York: Sheed & Ward. 1938. Pp. ix+306.

In the November issue of the REVIEW, Albert Bandini presented some aspects on the conflict between liberty and security. In this volume Mr. Jerrold examines systematically and practically the question, "Does freedom matter?" and discusses the question in its political and social phases. The article and the book are quite different in treatment, but both show the subject's present importance.

Mr. Jerrold's thesis is that all modern political systems are weakening the foundations of Christian freedom, and that Christians to-day are under a compelling practical necessity to work for a Christian social order if they wish to preserve any freedom at all. Such a policy must have as its underlying aim the creation of an effectively restricted political system so that freedom can be preserved, combined with machinery for peaceful change so that progress can be maintained. The Christian social order is built on two foundations—the free Church and the free family. This order failed, not because of inherent weakness but as the result of deliberate sabotage. Fascism, Communism and Capitalism are all opposed to our remaining a free and healthy people.

The author has made no attempt to outline a program of reforms. He has tried to show that there is a Christian social order adequate to man's needs and that it can be restored; that the alternatives—Fascism, Communism, Capitalism—will fail; that the Christian must train himself to recognize the proposals which, however materially promising, are inherently anti-Christian, and those which, however difficult and dangerous, promise eventual safety. The reader may not agree with everything the author says, but he will be delighted with the clear exposition and masterly summing up of a question that daily grows more important.

AN INTRODUCTION TO THE STUDY OF ASCETICAL AND MYSTICAL THEOLOGY. By the Most Reverend Alban Goodier, S.J. Benziger Brothers, New York. 1938. Pp. x+209.

The matter of seventeen lectures, given to the students of Heythrop College in England during the past five years, makes up the content of this book. The first lecture is introductory. The next five deal with the history of spirituality. From the seventh lecture to the end, the book follows in general the order of the *Spiritual Life* by Tanquerey, the text book of the students to whom the Archbishop delivered these lectures. These eleven lectures deal with the principles of the spiritual life, its perfection, and the teaching on the three ways. Like Tanquerey, Archbishop Goodier speaks of acquired as well as infused contemplation as characteristic of the unitive way.

The book provides a good panoramic view of the matter of spiritual theology, enlightened by the author's personal and very practical observations. There is not a footnote in the entire volume. The author, long recognized as a master in the presentation of Catholic thought, has designed the book perfectly for its function as an introduction. It was outside his purpose to draw more than the broad outlines of the spiritual doctrine. The book, however, would not have suffered by the omission of the second lecture, dealing with asceticism outside of the Catholic Church.

Archbishop Goodier has written a book which should stimulate interest in the spiritual literature of the Catholic Church, and should give the person who reads it sufficient information to be able to read more detailed treatises intelligently and with personal profit.

MEN AND TENDENCIES. By E. I. Watkin. Sheed and Ward, New York. Pp. 316.

Here is a compilation of thirteen essays, some of them previously published, in which the author discusses contemporary thought and movements that are inimical to Christianity and the Catholic Church. He also presents in contrast the salutary Christian philosophy. Men such as Wells, Huxley, Haldane, Ellis, Russell, and Santayana are exercising a tremendous influence upon the religious views of men and women of to-day. That this influence is not for the best interests of Catholic teaching and morality has long been recognized. An antidote to the poisonous theories of these writers is of extreme importance and we are fortunate that such an able philosopher as E. I. Watkin has given a succinct, clear and readable criticism of their points of view.

He shows the inadequacy of humanism to satisfy man, or even to set up a goal for his efforts. The disregard of religion and Chris-

tianity, he tells us, takes away the element which would integrate man's desire to better world conditions. He is not prejudiced, but quite impartial and objective. He recognizes that nothing is entirely evil, and that something of good can sometimes be found in the works of even the most subversive of writers. He notes and approves what is good when it appears. An example is the hatred of intolerance manifested by Lord Russell, who warns against approval of persecution by forces one admires, an attitude frequently found in people who disapprove vociferously of the same persecution by forces to which they are inimical. Thus, Communists who complain incessantly of the oppression of their own adherents, nevertheless applaud heartily any hostile movement that is directed toward the Catholic Church. An appeal of this kind coming from Lord Russell is likely to have a wide influence and reach ears that would otherwise be deaf. The influence of Hegel upon the theory of state absolutism and Marxism is examined, and the dialectic realism of Peter Wust is set forth in contrast.

The lack of coördination which characterizes many recent Sheed and Ward publications is accounted for by the diversity of subjects treated. Yet the purpose and perspective of the author furnish a thread of unity which runs throughout, and give the work an apologetic value in the field of philosophy, wherein the warfare between the Church and her enemies will be fought in the future.

DE IUSTITIA. Disseruit Petrus Lumbreras, O.P. Rome, The Angelico. 1938. Pp. xvi+456.

This commentary on the Secunda Secundae of the *Summa,* Questions 57 to 122, is written in the same style as two previous works of this brilliant professor of the Angelico, the "De Vitiis et Peccatis" which appeared in 1935, and the "De Fide" which was published in 1937. Like its predecessors, this treatise is simple, clear and succinct, and written in such a way as to give its reader an objective appreciation of the teaching of Saint Thomas. The contributions of modern approved authors, Prummer, Merkelbach, Vermeersch and Marc, among others, are cited where such contributions are useful for the purpose of the book. The value of the work is increased by the use and the citation of older writings, like those of Cajetan, Vitoria, Saint Alphonsus and Billuart. On the intensely vital questions of justice the treatise is modern and in the best theological traditions withal.

The work's particular value and importance lie in its completeness. Father Lumbreras writes objectively not only of the virtue of justice itself, but of all those virtues which are reduced to justice as potential parts. These virtues constitute an integral part of the organism of

the supernatural life. They are forces which should manifest themselves in the conduct of the Catholic. There is sometimes an unfortunate tendency to overlook them, and to concentrate on the study of the cardinal virtues. All in all, we have here a distinct contribution to the cause of integral Catholic moral education.

THE DEGREES OF KNOWLEDGE. By Jacques Maritain. Translated from the second revised French edition by Bernard Wall and Margot Adamson. New York, Charles Scribners' Sons. Pp. xviii+473.

Not even a translation that leaves much to be desired, or the absence of a much needed index, or the omission of the valuable appendices of the original French edition—wherein, as is his custom, M. Maritain stores so many of his most trenchant observations—can conceal the tremendous importance of this work for the American Neo-Scholastics who have not made its acquaintance in the original. Together with M. Gilson's recent *Unity of Philosophical Experience,* it establishes a landmark in the Neo-Scholastic revival, and makes the movement again his great debtor. Here again the enormous vitality of the Thomistic synthesis is seen with a new clarity and vigor that we are accustomed to expect from this writer.

Philosophers generally recognize the limits of rational knowledge, but seldom consider the mystical approach within their field. This is a limitation which M. Maritain refuses to accept. Thus after a thorough-going investigation of the degrees of rational knowledge through a contrast of philosophical and scientific knowledge, and an analysis of metaphysical knowledge, a second half of his treatise is devoted to the degrees of super-rational knowledge. Mystical experience in its general relation to philosophy, and as it has shown itself particularly in St. Augustine and in St. John of the Cross as a practitioner, has penetrating consideration. Thus in all six degrees of knowledge are listed: perception, experimental science, mathematics, philosophy of nature, metaphysics and mysticism—according to the degree of immersion of intelligent essences in matter from the almost total immersion is the first to the complete abstraction therefrom in the last named. The Aristotelian foundation of the whole is known to be vigorously opposed to-day, but the author seeks to show that the modern concepts in the various fields of knowledge are ultimately only extensions of the older views where they are not obviously limited statements of the same. Here of course, there is a danger of investing these newer notions with a permanency they cannot in their nature possess, and the metaphysician finds that he has simply engaged in much useless labor upon ephemeral theories which the mathematicians

or the physicists themselves soon reject. On the purely philosophical level we have a very thorough-going treatment of the important doctrine of analogy of being, which is so essential to the Scholastic synthesis and indeed to any understanding of it.

The analogy of being, however, is but a prelude to the "super-analogy" of faith, the knowledge of the mystic. Being sovereignly immaterial, God is sovereignly intelligible. Yet in its fallen state and without grace the created mind cannot rightly direct itself toward its true end. Thus is the experience limited to a few minds of deepest faith. The claims of mystical experience among Mohammedans, Buddhists, Hindus, etc., where they are not seen to be fraudulent, must be due to a divine grace existing outside the sacramental grace. All this, however, in no way implies that there is not in the natural order "modes of knowledge which are like analogies of this experience". It is surely a very healthy tendency in Scholastic philosophy of to-day that, while insisting upon the independence of philosophy, it should nevertheless take into account the tremendous deliverances of authentic revelation upon man's nature. This is what Dr. Maritain is doing with such effectiveness to the end that there shall no longer exist that bloodless abstraction which had been labeled "the natural man". The whole study is worth the closest attention of all philosophers and theologians as an epochal work in their fields.

PROBLEMS OF PSYCHOLOGY. By Hubert Gruender, S.J., Ph.D. Milwaukee, The Bruce Publishing Co. Pp. 209.

This volume by the well known Jesuit psychologist is designed as a text book for undergraduates in the field of man's rational life. It therefore deals with the higher thought and appetitive functions, including an excellent account of the process of abstraction, free will, the problem of the ego, of personal identity, the soul-body problem, localization of thought and the spirituality of the soul. A careful, fair and critical account of the chief anti-Scholastic views is included in each of the questions discussed. After a definite appraisal of the findings of modern experimental psychology, the author states and proves in syllogistic form the traditional Scholastic position, which is shown to be in harmony with the most certain of those data. The author offers the volume as a supplement to his *Experimental Psychology*, in which he deliberately avoided all the philosophical problems which he here considers. For the problems to which it limits itself, it is a worthwhile addition to the literature on those themes and generally up to Dr. Gruender's high standards.

Book Notes

The reissuance of the late Monsignor Kerby's *The Considerate Priest* is a sign that it is meeting the fine welcome it deserves from the priests of America. The confrères of this highly esteemed American priest have every reason to cherish his memory. To read the chapters of his *Prophets of the Better Hope* and *The Considerate Priest* is to be with him again in the habit as he lived and to recall his genial presence and conversation. These two books of his are clerical classics of the American priestly way. Their chapters run the gamut of a priest's life interests, and this in as engaging and novel a fashion as anybody could wish. The priest who hasn't read them is the poorer for it. Which is all said in earnest sincerity and not on one writer's word alone, for the same enthusiasm is shared and expressed by a legion. (The Dolphin Press, 1722 Arch St., Philadelphia. Price, $1.50 each volume.)

Nineteen of the best of Father Francis Betten's historical essays make up *From Many Centuries*. Written simply and brightly, the essays are concerned chiefly with medieval institutions and the Counter-Reformation. The first essay, however, is an appreciation of historical knowledge which was read a generation ago at the First Annual Meeting of the American Catholic Historical Association, and the last four are papers on events and people of the seventh and eighth centuries. Most of the essays have appeared in the *Catholic Historical Review* or other historical journals, but the present handy format and the very reasonable price of the book should make Father Betten's work even more widely known. (New York, P.J. Kenedy & Sons. Pp. 305.)

A new edition, translated from the fourth German edition (1932), of Father Johann Lindworsky's *Training of the Will* is now available. The author insists upon the value of religion and morality in the training of the will, and emphasizes the utility of the Ignatian Exercises and the particular examen. Written primarily to aid teachers, it will be found helpful by the general reader. (Translated by A. Steiner and E. A. Pitzpatrick. Milwaukee, Wis., The Bruce Publishing Co. Pp. viii + 173.)

Maps of the Land of Christ (Paterson, N. J. St. Anthony's Guild, small 4°, Pp. 62) contains 23 maps and diagrams which will be of distinct service to study groups and teachers of religion. Most of the maps measure 7 x 9 inches, and place names are indicated in type which is really quite legible. The maps and text are intended to accompany Father Isidore O'Brien's *The Life of Christ*, but the publishers are to be commended for realizing the need of maps larger than could be inserted in the octavo edition, and preparing the present small volume which can be used with any Catholic text. The book should meet a wide demand.

In the first pages of *Grâce et Liberté chez S. Augustin* the Rev. Lambert Bovy gives a brief sketch of the life of St. Augustine down to the time of his conversion. He marshals his data well, and shows that Augustine's subsequent insistence on grace as the predominant element in man's salvation resulted as much from his own life history as from his controversial writings against the Pelagians.

This dissertation from the University of Montreal is divided into three parts: Augustine's teaching on free will; Augustine's teaching on divine grace; Augustine's attempt to reconcile free will with God's efficacious grace.

The author does not pretend to have examined all that Augustine wrote. He restricts his research to the Letter to Simplician and to the books which were the direct result of the Pelagian controversy. In this we believe he showed a wise discretion. The treatment consists of citations from these works accompanied by a running commentary. His conclusion is that neither Molinist nor Congruist may make legitimate claims to Augustine's support, and that the solution to the problem of grace and free will found in St. Thomas is but the teaching of St. Augustine, systematized and fortified by arguments from reason. (Montreal, University of Montreal; pp. 124.)

An interesting liturgical and hagiographical study is Dr. V. L. Kennedy's *The Saints of the Canon of the Mass*. The author has endeavored to trace the development of the prayers of intercession in which are found the two lists of saints, and cites examples to indicate a relation between the structure of the *Communicantes* and *Nobis quoque* and similar prayers found in the Eastern liturgies, although both are thoroughly Roman in phrasing. The two prayers were officially placed in the Canon by Pope Gelasius, but it is possible that the practice had already begun of reading the names of the more famous Roman saints along with the list of the officers in the Memento of the Living. The list of saints grew and changed until the time of Gregory the Great, to whom we owe the Roman Canon in its present form. Subsequent developments of the list were of a local and temporary character. The chapter on the cult of the martyrs and the hagiographical commentary are excellently done. (Rome, Pontificio Instituto di Archeologia Christiana. Pp. 212. Price $2.00.)

Those who read French will find Canon P. Magaud's *Les Evangiles du Dimanche* a real help in preparing short Sunday sermons. The plan is quite simple. First is given the text of the Gospel of the Sunday; then follows a literal and historical explanation, and finally the moral lesson is from the Gospel narrative. Besides holding the doctorate in theology and philosophy, Canon Magaud is superior of the diocesan missionaries of Clermont, and his experience in this capacity accounts for the practical point of view taken throughout the volume. (Paris, P. Téqui & Fils. Pp. vi + 402.)

An Introduction to Liturgical Latin by A. M. Scarre, is now appearing in a revised second edition. Its aim is to combine a thorough and systematic study of the essentials of ecclesiastical Latin so as to enable the student to acquire a better understanding and appreciation of our liturgy. The author points out in his foreword that there is a vast difference between ecclesiastical and classical Latin, and that the latter is by no means necessary for the understanding of the liturgy. There are numerous examples given, with references at the end of each lesson, drawn from Sacred Scripture and the Fathers, and the book closes fittingly with a brief extract from the Bull *Ineffabilis Deus*. Besides the lessons there are two excellent chapters devoted to liturgical "dates" and the Roman Martyrology. The grammar contains also a brief vocabulary. (Coldwell: London. 1938. Three Parts. Pp. 213.)

These two dissertations, presented to the faculty of theology at the Seminary of Saint Mary of the Lake, Mundelein, Ill., should interest many of our readers: *De Nominibus Christi Doctrinam Divi Augustini Christologicam et Soteriologicam exponentibus*, by Joseph Mohan, pp. 73 and *Doctrina Sancti Hieronymi de Gratiae Divinae Necessitate*, by John J. Fahey, pp. 83. They are expositions of certain phases of the theological doctrine of two great Fathers of the Western church, Saint Augustine and Saint Jerome. The first presents a rather complete treatise on the Incarnation and Redemption taken entirely from the various names which Saint Augustine applies to our Divine Saviour. A preliminary chapter deals with Saint Augustine's use of the Sacred Scriptures, in which he always sees Christ, who is the purpose of the writings of both the Old and the New Testament. The remaining chapters follow a logical order treating first the names that are applied to Christ in His Divine Nature, then those which refer to the human nature, the hypostatic union and the redemption. These names are divided into three classes: first, those which are attributed properly and strictly to Saint Augustine; secondly, those which are found in Sacred Scripture and Tradition; finally, those which the Holy Doctor by his own peculiar exegesis takes from the Sacred Writings.

The latter dissertation is an explanation of the mind of Saint Jerome on the necessity of grace. The work falls into the logical divisions found in modern theological treatises. The writer in his attempt to show that Saint Jerome is a faithful witness of the Catholic doctrine against the errors of Pelagianism, achieves a deal of success, treating the difficulties in a competent manner and drawing conclusions that are fair and objective. Both works give evidence of much research on the part of the students and of competent direction on the part of the faculty.

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INDEX TO VOLUME XCIX.

Absolutes: Oxford Group's four, 4
Absolution: disposition required for, 475; in case of fraternal cohabitation, 335
Abstinence, vigil of Christmas, 61
Adler, M. J.: on art and prudence, 59
a Kempis: "proprietarii," "gyrovagi", 551
Albanians, Italo-Greek, 74
Alienist: confessor and, 401
All Souls' Day: octave of Requiems after, 483
Allen, Dr.: on Mass stipends, 355; G. F.: on Oxford Group, 8
Allers, Dr.: on confessor and alienist, 401
Altar: antependium, 565; misplaced in some churches, 528
"Alter Christus": origin of term, 70, 170
America: St. Rose as patroness of, 289
AMERICAN ECCLESIASTICAL REVIEW: golden jubilee of, 530; flag in church, 287
Anglicanism: doctrinal status, 179
Ante-nuptial agreement, legal contract, 373
Antependium: color at Requiem, 286; or decorated altar front, 566
Anthropology: missions and, 366
Antiquity means forty years, 563
Aquinas on theatre, 59
Architecture, church: spectacular or spiritual, 519; modern tendencies, 305
Art and morality, 54
Aryan Italians; and marriage to Jew, 565
Ashes, blessed; imposition at home, 77
Assistant: pastor on sick-call to doubtfully baptized, 562; stipend for high Mass sung by, 177
Association of Our Lady of Happy Death, 370
Attending plays employing bad language, 479
Attwater, D.: on Oriental notes, 73, 472
Authority, in teaching religion, 106
Bandini, Fr.: on liberty *vs.* security, 414
Baptized: marriage impediments for, 509, 565
Bathurst: formerly Diocese of Chatham, 274
Beads, rosary: displacing prayerbook, 75
Beatific Vision: St. Augustine on, 128
Beatified not chosen as titular, 557
Benediction with ciborium, 285
Benson, B. A.: on origin of "Alter Christus", 70
Bible: in liturgy, 338; Old Testament study, 78
Birth: date of our Lord's, 480; Orthodox bishops condemn artificial control, 74
Bishop: authority in regard to tabernacle, 161; faculties of Religious to hear confessions of nuns, 555; honorary doctorate in divinity, 564; jurisdiction in fraternal cohabitation, 335; throne in prison church, 478; see *Ordinary*
Bisqupek, Fr.: on Mass as subject of retreat, 116
Blessed Sacrament, decree on custody of, 158; woman covers head during sick-call, 178; Virgin: Immaculate Conception of, 497; merits effect or cause of Redemption, 188
Blessing of sea at Roman Lido, 472
Bolshevism: save workers from, 550
Bossuet: on lawfulness of stage plays, 48; vocation to failure, 257
Bouman, Fr.: on "proprietarii" in *Imitation*, 552
Boycott, specific: illegal, 221
Bread used in Mass, 19
Brennan, Fr.: on will things ever be right? 350
Breviary: Holy Writ in, 345
Brookings Institution: on average wage, 211
Brother and sister: cohabitation as, 319
Brothers: emphasize religion in curriculum, 100; of Mercy, nursing order, 371
Brown, Fr.: on church building, 305, 427
Brownson: on American Constitution, 457
Buchman, F.: on Oxford Group, 2

Byzantine: liturgy at Eucharistic Congress, 74; monastery of Grotta-ferrata made archimandrate, 74
Caffaro, Fr.: on lawfulness of stage plays, 48
Campaigning: for Christ, 542; for living wage, 475
Candlemas: procession on, 563
Canon of Mass as subject of retreat, 116
Capitalism: greed for profit defeats, 222; pre-capitalist spirit, 454
Catholic: aid in lessening unemployment, 210; alienists, scarcity of, 403; Anthropological Conference, 366; Action and Oxford Group, 16; Action in Syria, 73; Action and Information Society of Yonkers, 64; consul of "loyalist" Spain, 560; Evidence Guild preaching outdoors, 542; journals, early American, 466; physician at sterilization, 285; press, urgent need of, 547
Celebrant, first to partake of his Consecration, 560
Cerularius, M.: new light on, 184
Chalice: layfolk handling, 288; raising at Elevation and Offertory, 373, 563
Chaplain responsible for tabernacle key, 372
Chatham: See transferred to Bathurst, 274
Child labor amendment; Church and, 456
Christ: date of Birth, 480; Teacher, 98
Christian: labor unions, Europe's model, 549
"Christianus alter Christus": origin of term, 70, 170
Christmas: fast and abstinence on vigil, 61
Church: and child labor amendment, 456; and theatre, 46; architecture—spectacular or spiritual, 519; see *Architecture;* attitude on marriage and social diseases, 508; commencement in, 76; place of prayer rather than performance, 529; priest as advertiser of, 547
Ciborium: Benediction with, 285
Civil: authorities decreeing marriage impediments, 508, 565; liberty *vs.* security, 417
Clergy: see *Priest*
Cohabitation as brother and sister, 319
Comfort, in practice of virtue, 210
Commencement in church, 76
Communion: immediately after Consecration, 559; liturgical place in public worship, 559; of Mass as subject of retreat, 122; *sub utraque specie,* 562; woman covers head during sick-calls, 178
Communism: negative attitude of no avail, 550
Concrete in church construction, 431, 527
Confession and "sharing", by Oxford Group, 15
Confessor: and alienist, 401; in case of fraternal cohabitation, 319
Congar, Fr.: on Oxford Group, 6
Connell, Dr.: on recent theology, 179; on State forbidding marriage because of social disease, 507
Conscience in marriage prohibited by State, 565
Consuetudo in omitting processions, 563
Consumers' economy: producers' or, 144, 215, 362
Conversion of Russia: 950th anniversary of, 473
Convert movement: seminarians in, 538
Coöperation of Catholic with "loyalist" Spain, 560
Coöperatives, consumers', 145, 290, 362
Costantini, Mgr.: sacred art, 307
Council of Florence: 500th anniversary, 472
Councils, on theatre, 46
Coyle, Fr.: on Church and theatre, 46
Cram, R. A.: on modern architecture, 311
Cremation: Orthodox bishops condemn, 74
Crossman, R. H. S.: on Oxford Group, 7
Custom in omitting processions, 563
D'Agnel, Canon: on modern religious art, 315
Daly, Fr.: on mysterious of deep, 278
December 25, in Augustan census records, 480
Decoration: of altar front, antependium covering, 565; place in church, 308
Degrees, honorary: of prelates, 564
Denis, M.: on French sacred art, 427
"Deo servire regnare est"; 560
Depression: preventing recurrence, 210
Devotion to Sacred Head not sanctioned, 273
Disease, social; and State prohibition of marriage, 507
Dispensation, matrimonial: *in casu perplexo,* 174
Disposition required for absolution, 475
Dissidents: among 74
Divine Office: Holy Writ in, 346; manner of private recitation, 229
Doctor title of bishops, 564

Dogma, tied to life, 113
Donnelly, Fr.: on cohabitation as brother and sister, 319
Donovan, Dr.: on child labor amendment and Church, 456
Double effect: application of principle, 330
Drama: Church and, 46
Drought, Fr.: on missions and anthropology, 366
East: Immaculate Conception in, 498; school for reunion of Churches, 275; roots of Latin church music in, 534
Easter, Saturday after: Requiem on, 564
Eastern: notes, 73, 472; rites in France, coöperation of, 73
ECCLESIASTICAL REVIEW: golden jubilee, 530
Economy of scarcity: limitation of production, 147
Education: effect of child labor amendment on, 463
Effects of Reformation, 447
Elevation and Offertory: raising chalice at, 373, 563
Employer, unscrupulous, 218
Engagement, marriage: legal contract, 373; social disease discovered after, 514
Englert, Fr.: on Rome's Oriental Institute, 275
Etchells, Fr.: on modern architecture, 314
Eucharist, Holy: decree on custody of, 158; valid matter for Sacrifice of, 19
Eucharistic Congress: solemn pontifical Byzantine liturgy at, 74
Eugenic legislation: trend of, 507, 565
Faculties, to hear confessions on nuns, 555
Family: living wage for, 211; more sacred than State, 518
Farmers' welfare depends on industrial workers', 224
Fascist decree on marriage impediments, 565
Fast on vigil of Christmas, 61
Fénelon: struggle with Bossuet, 262
First American Catholic weekly for children, 465
Fitzgerald, Fr.: on Catholic Information Society, 64
Flag in church, 287
Flood: evidence of Noachian, 78
Florence: 500th anniversary of Council, 472
Flowers not permitted on altar at funeral Mass, 286
Forty years constitute *consuetudo*, 563
France: Oriental coöperation in, 73
Fraternal cohabitation, 319
Freemasonry proscribed in Rumania, 74
Funeral: lay chaplain at rites, 77; Mass, when permitted, 564
Geography and architecture, 524
Gift of tongues and of humanity, 366
God: St. Augustine on vision of, 128
Gothic in architecture, 436, 524
Greece: Orthodox bishops on birth control and cremation, 74
Greek schism: errors in account of, 183
Gregorian and modern music, 535
"Guidance" in Oxford Group, 5
Guilds, Workers': consumers' coöperatives and, 290; vocational groups or, 362
"Gyrovagi" in *Imitation*, 551
Hannan, Dr.: on Bossuet, 257
Hayne, Fr.: on Oxford Group, 1
Henry, Mgr.: on "proprietarii", "gyrovagi", 551; on "alter Christus" phrase, 70, 170
Hensler, Fr.: on key to social justice, 290; on producers' or consumers' economy, 362
Herwegen, Dom: on Holy Writ in liturgy, 338
Hobhouse, L. T.: on organization of industry, 363
Holy: Communion immediately after Consecration, 559; Eucharist, decree on custody of, 158; See on Italo-Aryan marrying Jew, 565; Writ in liturgy, 338
Honorary degrees, 564
Ignation method: and Mass as subject of retreat, 463; of particular examen, 476
Immaculate Conception, 497
Immigrant, problems of, 247
Immorality, vulgarity confused with, 57
"Imperata" on doubles and Sundays of first and second class, 482
In what style shall I build my church? 305, 427
Individualism: Luther and Calvin paved way for, 455
Information Society of Yonkers, Catholic, 64
Italian: Jew marrying Aryan, 565; problem, solving, 246
Italo-Greek Albanians, 74
Jacks, L. P., on Oxford Group, 13
Jansen, Mgr.: on REVIEW's golden jubilee, 530
Jew marrying Italo-Aryan, 565

Labor: movement, priest's activity in, 549; unions entail some loss of freedom, 433
Lacouture, Fr.: priest's retreats, 292
Latins under jurisdiction of Sacred Eastern Congregation, 73, 474
Lay: chaplain at funeral rites, 77; person handling chalice, 288; custody of tabernacle key, 165; use of blessed ashes at home, 77
Leahy, Dr.: on St. Augustine and vision of God, 128
Le Corbusier, M.: on architecture, 314
Liberty *vs.* Security, 414
"Life-changing" in Oxford Group, 4
Literature: definition of, 56
Liturgy: act of Christ and whole Church, 533; Holy Writ in, 338
Living wage for men and women compared, 213
Loisy, A.: works condemned, 438
Luther: on effects of Reformation, 451
Lutheran appreciation of Catholic information, 64
MacDonald, Bishop: 25 December, 480
Machine age effect on church building, 309
Maclagan, Sir E., on Christian and secular art, 313
Marriage: ante-nuptial agreement a legal contract, 373; Communion *sub utraque specie* at wedding, 562; forbidden by state because of social disease, 507; fraternal cohabitation in rare case of invalid, 319; medical examination before, 512; mixed, letter from Lutheran mother on, 64; rights in case of sterilization, 562; State decreeing impediments, 509, 565
Mary, Blessed Virgin: Immaculate Conception of, 497; merits effect or cause of Redemption? 188
Mass: antependium and flowers on altar at Requiem, 286; antependium covering decorated altar front, 566; as subject of retreat, 116, 463; Holy Writ in, 340; octave of Requiems after All Souls' Day, 483; raising chalice at Elevation and Offertory, 373, 563; Requiem cards for non-Catholics, 482; server's attitude before purification of chalice, 288; server in Sisters' chapel, 558; stipends, 177, 355; wine, 19
Matrimonial: dispensation *in casu perplexo*, 174; impediments, Church sole authority in case of baptized, 509, 565
Maziarz, Fr.: on prayer and song, 533
McGivern, Fr., on first American Catholic weekly for children, 465; on "alter Christus" phrase, 171
McNeil, Fr.: on Mass Wine, 19
Medical examination before marriage, 512
Missions and anthropology, 366
Money: fluctuation in circulation of, 151; substitution of credits for currency in coöperative plan, 152
Morality: art and, 54
Moran, Fr.: on church architecture, 519
Mueller, Dr. F.: on consumers' coöperatives, 362
Music, sacred: Pius X on, 534
Mysteries of deep, 278
Mystical Body: liturgy vitalizing artery of, 338
Mysticism: Bossuet and Fénelon on, 263
Narberth movement: Catholic information society, 64
Nationalism in missionary, 369
Neurotics in confessional, 405
Newman, definition of literature, 56
Non-Catholics: Requiem Mass cards, 482
Novena of Masses beginning All Souls' Day, 483
Nuptials: Communion *sub utraque specie* at, 562
O'Brien, Dr.: on seminarians in convert movement, 538
Offertory: elevation of chalice at, 563
Office, Divine: manner of private recitation, 229; Holy Writ in, 346; of church patron not in *Ordo*, 556; *Ordo* followed by visiting priest, 557; when Common has two kinds of lessons, 557
Oratio imperata on doubles and Sundays of first and second class, 482
Ordinary: authority over tabernacle, 161; care in selection of church titulars, 557, 558; jurisdiction in case of fraternal cohabitation, 335; permission to hear Sisters' Confessions, 554; throne in parish church, 478
Ordinati receiving Precious Blood, 562
Oriental: Christianity, findings of Committee on, 183; Institute, Rome's, 275; notes, 73, 472
Orthodox: bishops condemn birth control, cremation and freemasonry, 74; in America, Bulgars and Russian, 474
Our: Lady of Happy Death, Association of, 370; Lord's Nativity, date of, 480
Outdoor preaching by laymen, 542
Ownership: responsible control, 365

Oxford Group, 1
Palm Sunday: procession on, 563
Parish: church, bishop's throne in, 478; national parish in America, 248; unemployment in, 218
Parousia in liturgy, 343
Pastiche in architecture, 436
Pastor: assistant on sick-call to doubtfully baptized, 562; dispensing from solemn vows *in casu perplexo*, 174; example to seminarian, 112; responsible for tabernacle key, 165; sharing stipend for high Mass, 177; see *Priest*
Patron, church: not mentioned in *Ordo*, 556
Peirce, Fr.: on recent Bible Study, 78
Pelagianism: will power vs. grace, 498
Personal liberty vs. security, 417
Philosophy: what constitutes, 374
Photius: schism of, 183
Physician: at sterilization, 285
Pius: X, on sacred music, 534; XI: on church art, 306
Plain chant: musical prayer, 533
Plays: bad language in, 479
Police: personal liberty and, 421
Prayer: and song, 533; liturgy is prayer, 346
Precious Blood: *Ordinati* receiving, 562
Press: need of Catholic, 547
Price: relation to wage, 225
Priest: in labor movement, 549; advertiser of Church, 547; lessening unemployment, 210; among Italians, 251; attending theatre, 47; attitude toward employers of labor, 549; duty to instruct, 112; guardian of tabernacle key, 159, 372; manifestation of conscience in training of, 14; on sick call to doubtfully baptized, 562; effort to end economic distress, 210; permission to hear confessions, 554; religious teaching by, 97, 253; sacerdotal salesmanship, 547; stipend for high Mass sung by assistant, 177; thirst for souls, 538
Procession: on Candlemas, Rogation Day and Palm Sunday, 563; outdoor, Italian custom, 254
Producers' economy, 144, 215, 290, 362
Profits and living wage, 217
Prohibition: lessons of, 459
"Proprietarii" in *Imitation*, 551
Protestantism impeded progress of nations, 450
Protoevangel: first prophecy of Redemption, 500
Psychiatry: danger to patient's religious belief, 403
Psychotherapy: confessor and, 401
Purification: procession on, 563
Quietism: Bossuet's against, 265
Recent: Bible study, 78; philosophical literature, 374; theology, 179
Reformation: effects of, 447
Reinhardt, Fr.: on effects of Reformation, 447
Religion: place in curriculum, 100; positive rather than negative exposition of, 112; teacher's ability, 108; teaching from students' viewpoint, 439
Religious: art distinguished from sacred, 307; permission to hear Sisters' confessions, 554; tabernacle key in convent sacristy, 165; vocations, 371; woman may not serve Mass at altar, 558
Requiem: antependium and flowers on altar at, 286; chant at, 536; Mass cards for non-Catholic, 482; when permitted, 564
Reservation of Blessed Sacrament: regulations for, 158
Restitution in Oxford Group, 4
Retreat: Mass as subject of, 116, 463
Reunion: social factors in schism, 192; prospects of corporate, 180
Richard, Dr.: on coöperation between Catholics and Protestants, 1
Rigley, Fr.: on Immaculate Conception, 497
Rochdale Pioneers' plan, 148
Rodriguez, Fr.: Catholic consul of Spain, 560
Rogation day: procession on, 563
Rogers, K. H.: and Catholic Information Society, 64
Rome's Oriental Institute, 275
Ross, Fr., on key to social justice, 143, 291; on producers' or consumers' economy, 364
Rumania: freemasonry proscribed in, 74; recent Byzantine affairs, 474
Russell, Dr.: on priest and teaching of religion, 97
Russia: 950th anniversary of conversion, 473
"Sacerdos alter Christus": origin of term, 70, 170
Sacerdotal salesmanship, 547
Sacred: art, legibility of, 309; art, modernistic trend of, 307; Eastern Congregation, jurisdiction over Latins, in Near East, 73, 474; Head of our Lord, devotion not sanctioned, 273; music, 534

Saint: Augustine and vision of God in heaven, 128; Augustine on Immaculate Conception, 499; Francis de Sales on God's plan, 9; John Evangelist, great teacher of dogma, 97; Rose as patroness of America, 289; Thomas on theatre, 59; Vincent de Paul, Bossuet's preceptor, 257
School commencement in church, 76
Schut, Fr.: on "proprietarii" and "gyrovagi" of *Imitation*, 551
Scrupulous: confessor and, 410
Sebastian Joseph, Dom: on Holy Writ in liturgy, 338
Security: liberty vs., 414
Seminarian: in convert movement, 538; pastor's example to, 112
Server: attitude before purification of chalice at Mass, 288; in Sisters' Chapel, 558
"Sharing": in Oxford Group, 4
Shoemaker, S. M.: on Oxford Group, 4
Sick: blessed ashes at home for, 77; sick-call to doubtfully baptized, 562
Simony: Mass stipends and, 356
Sin: voluntary and necessary occasions, 327, 336; in literature, 56
Sister: cohabitation as brother and, 319
Sisters: burden of teaching religion, 100; permission to hear confessions of, 554; server for Mass in convent chapel, 558
Soapbox: preaching from, 543
Social: disease, State forbidding marriage, 507; justice, key to, 143, 290, 362; problem always with us, 353
Solemn vows: dispensing *in casu perplexo*, 174
Song: prayer and, 533
Spain: Catholic consul of "loyalist," 560
"Spes messis in semine," 560
Spiritual: and economic welfare, 210; in church architecture, 308, 519
Stage: bad language on, 479
Stamm, Fr.: on unemployment, 209
Stemmler, Fr.: on "alter Christus," 170
Stephenson, Fr.: on vocal recitation and inner speech, 229
Sterilization: Catholic physician at operation, 285; marriage rights, 562
Stipends: Mass, 355; for high Mass sung by assistant, 177
Street preaching by laymen, 542
Style in church building, 305, 427, 519
Sweat-shop: plan to eliminate, 216
Syria: Catholic Action in, 73
Tabernacle: door closed at Benediction and Communion, 286; key, custody of, 372; regulations for construction, 160
Taxes for relief, high, 222
Teaching religion vs. "priestly work," 101; student's estimate, 439
Theatre: Church and, 46
Theologian not always good teacher of religion, 103
Theology: and religion contrasted, 107; recent, 179
Thomas à Kempis: "proprietarii, gyrovagi, 551
Titular of Church: Office and Mass, 556
Tolino, Fr.: on solving Italian problem, 246
Tradition: guide in art, 308; in church architecture, 519
Unemployment: plan to lessen, 209
Unions, labor: entail loss of freedom, 433; priest's activity in, 549
Utilitarian in church architecture, 308
Vasectomy: Catholic physician at, 285
Venereal disease: State forbidding marriage, 507
Viaticum: women covers head during sick-call, 178
Vision of God: St. Augustine on, 128
Vocal recitation and inner speech, 229
Vocations: religious, 371
Vows, solemn: pastor dispensing *in casu perplexo*, 174
Vulgarity and immorality, 57
Wage, average: Brookings Institution's report on, 211; required for men and women, 213
Wand, J. W. C.: on Oxford Group, 7
Whelan, Fr.: on campaigning for living wage, 475
Will things ever be right? 350
Williams, Archbishop: on living wage, 225
Wine for Mass, 19
Woman: may not serve Mass at altar, 558
Women: cover heads when Communion is brought to sick, 178; average living wage compared with men's, 213; purchasers can close sweat-shop, 225
Working hours: when practical to cut, 212
Wynhoven, Mgr., on sacerdotal salesmanship, 547
Zema, Er.: on Mass as subject of retreat, 463

BOOK REVIEWS.

Abraham. Wooley: 83
Absolution from Censure 205
Adamson: Degrees of Knowledge .. 380
Adler: St. Thomas and Gentiles ... 391
Amann: Histoire de l'Eglise 392
Analysis of Objects or Four Principal Categories 297
Anglicanism in Transition 181
Answer Wisely. Scott: 489
Apostles' Creed. O'Rafferty: 94
Architects of Ideas 377
Arnaud: Original Plays and How to Give Them 492
Atkins: Resources for Living 383
Attwater: Eastern Branches of Catholic Church 300
Golden Book of Eastern Saints 88
Lives of Saints 398
Augustins Verhaltnis zur Mystik .. 488
Aussätzige. Fechter: 93, 302
Auvergne: Regards Catholiques sur le Monde 298
Baisi: Il Ministro Straordinario delgi Ordini Sacramentali 191
Baschab: Manual of Religion 572
Bates: L'Hystore Job 397
Benedetti: Ordo Iudicalis Processus Canonici, ... 491
Berutti: Institutiones Iuris Canonici 92, 302
Betrayal of Intelligence 380
Bird: Books of Jona 299
Bittremieux: De Universale B. Mariae Virginis Meditatione 188
Black: Pendulum Swings Back 385
Blanche: Mother Mary de Chantel 300
Blessed Joseph Pignatelli 199
Book of Jona. Bird: 299
Boyer: Tractatus de Gratia Divina 567
Bridgeman: Intelligent Individual and Society 386
Bulgakov: Wisdom of God 184
Butler's Lives of Saints 398
Byrne: Occasional Sermons, ... 92, 302
Cabot: Honesty 388
Caeremoniale iuxta Ritum Romanum 492
Calcagno: Philosophia Scholastica 202, 204
Callahan: Novices of Our Lord ... 491
Canon Law Governing Communities of Sisters 491
Canonical Erection of Parishes 205
Catechism on Birth Control 204
Catholic Morality. Weger: 93
Catholicism, Communism and Dictatorship 384, 394
Ceuppens: Theologia Biblica 486
Chapman: Matthew, Mark and Luke 85
Charles Darwin. West: 378
Chrétiens Désunis. Congar: 182
Church—Its Divine Authority ... 568
Ciprotti: De Iniuria ac Diffamatione 301
Coke: Readings in Political Philosophy 387
Confirmation in Modern World ... 202
Conflict between Ethics and Sociology 197
Congar: Chrétiens Désunis 182
Connolly: Canonical Erection of Parishes 205
Considerate Priest. Kerby: 398
Cook: History of Philosophy 387
Coronata: Compendium Iuris Canonici 92, 302
Corps Mystique du Christ 490
Crock: Discourses on Apostles' Creed 94
Crow: Master Kung 378
De Blois: L'Hystore Job 397
De Boer: Research into Text of I Sam. I-XVI 301
De Deo Uno 486, 567
De Essentia Septimi Sacramenti ... 192
Degrees of Knowledge 380, 576
Denken und Sein. De Vries: 399
Deploig: Conflict between Ethics and Sociology 197
De Vries: Denken und Sein 399
Dewey: Experience and Education 390
De Wulf: History of Medieval Philosophy 94, 391
Discourses on Apostles' Creed 94
Dix: Treatise on Apostolic Tradition of St. Hippolytus 185
Doctrine in Church of England ... 179
of Spiritual Perfection 571
Doheny: Practical Manual for Marriage Cases 204
Donohue: Torchbearer 492
Hid Battlements 492
Donovan: Pastor's Obligation in Prenuptial Investigation 206
Duckett: Gateway to Middle Ages 390
Eastern Branches of Catholic Church 300
Ehrle: Leben spricht zu Leben 93, 399
Ellwood: History of Social Philosophy 388
England: Validity of Religious Experience 381
Episcopal Church in U. S. 491
Epoque Carolingienne 392
Ernest: Religion and Living 94
Ethics from Standpoint of Scholastic Philosophy 384, 395
Eustace: Mind and Mystery 87
Catholicism, Communism and Dictatorship 384, 394
Experience and Education 390
Faith in Practice 398

Fechter: Der Aussätzige 93, 302
Ferry: Stole Fees 93, 302
Fine Gold of Old Testament 398
Franke: Salvation of Nations 484
Future of Freedom 573
Gaechter: Summa Introductionis in Novum Testamentum 294
Gardner: Original Plays, ... 492
Garrigou: De Deo Uno 567
Gateway to Middle Ages 390
Gebet und Gottesdienst in Nuen Testament 198
Geser: Canon Law Governing Communities of Sisters 491
Gilbert: Our Chameleon Comrades 398
Gilson: Philosophy of St. Bonaventure 194, 390
Golden Book of Eastern Saints 88
Goodier: Introduction to Studies of Ascetical and Mystical Theology 575
Witnesses to Christ 491
Graf: History of Popes 490
Graubard: Man Slave and Master 387
Grober: Handbuch der Religiösen Gegenwartsfragen 487
Gruender: Problem of Psychology 577
Haldane: Heredity and Politics ... 387
Hanly: Bl. Joseph Pignatelli 199
Harrigan: Radical Sanation of Marriages 206
Hauret: Comment le Defenseur de Nicée 186
Hendrikx: Augustins Verhaltnis zur Mystik 488
Herbst: Life of Fr. Francis Jordan 199
Heredity and Politics. Haldane: .. 387
Hid Battlements. Donohue: 492
High Points of Medieval Culture .. 390
Histoire de l'Eglise 392
History of Medieval Philosophy 94, 391
of Philosophy from Plato to Burke 387
of Popes, Graf: 490
of Social Philosophy 388
Hoffman: History of Archdiocese of Dubuque 91
Tradition and Progress 385
Honesty. Cabot: 388
Hubble: Observational Approach to Cosmology 391
Hughes: Faith and Practice 398
Hystore Job. De Blois: 397
In Spirit of William James 379
Institutiones Iuris Canonici ... 92, 302
Instructions on Christian Doctrine 94
Intelligent Individuals and Society . 386
Introduction to Logic 379
to study of Ascetical and Mystical Theology 575
Intuition. Wild: 380
I Remember Maynooth 490
Isaac Newton. Sullivan: 378
Jastrow: Betrayal of Intelligence .. 380
Je crois en Dieu 299
Jerrold: Future of Freedom 573
Johnson: Anglicanism in Transition 181
Jorgensen: St. Catherine of Siena .. 569
Journet: Our Lady of Sorrows 300
Jung: Psychology and Religion ... 381
Kaiser: Church—Its Divine Authority 568
Kastner: Handbuch zur Schulbibel 399
Kelly: The Whole Christ 490
Kirsch: Religion Teacher's Library 493
Knowledge and Society 389
Kösters: Church—Its Divine Authority 568
Unser Christusglaube 89
Ladner: L'Idée, l'Homme et l'Œuvre 485
Lagrange: De Deo Uno 567
Laien Bibel 399
Laros: Confirmation in Modern World 202
Leben spricht zu Leben 93, 399
Lelen: Toward Eternal Priesthood . 300
Lives of Saints 398
Lumbreras: De Justitia 575
Man, Slave and Master 387
Mandonnet: L'Idéé, l'Homme et l'Œuvre 485
Manross: Episcopal Church in U. S. 491
Maritain: Degrees of Knowledge 380, 576
Introduction to Logic 379
Martindale: Our Blessed Lady ... 90
Mary's Part in Our Redemption 92, 187, 301
Master Kung-Confucius 378
Matthew, Mark and Luke. Chapman: 85
McFadden: Metaphysical Foundations of Dialectical Materialism 388
McKugo: De Relatione inter Caritatem Augustinianam et Gratiam Actualem 398
Men and Tendencies 574
Mersch: Corps Mystique du Christ 490
Morale et Corps Mystique ... 187
Messenger: History of Medieval Philosophy 391
Metaphysical Foundations of Dialectical Materialism 388
Meyer: Social Ideals of St. Francis 205
Mikula: De Essentia Septimi Sacramenti 192
Miltner: Conflict between Ethics and Sociology 197
Mind and Mystery. Eustace: 87

Ministro Straordinario degli Ordini Sacramentali 191
Morale et Corps Mystique 187
Morals Makyth Man. Vann: 294
Morgulis: Origin of Life 389
Moriarty: Absolution from Censure 205
Mother Mary de Chantal 300
Nativism in Connecticut 491
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Philosophia Scholastica 202, 204
Chrétienne jusqu'à Descartes . 201
of St. Bonaventure 194, 390
Plain Man's Philosophy 383
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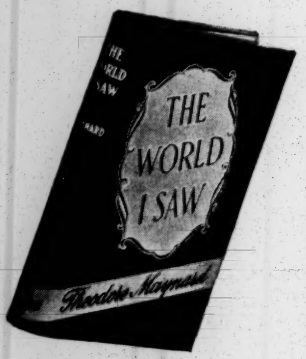

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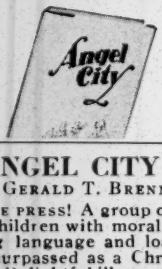

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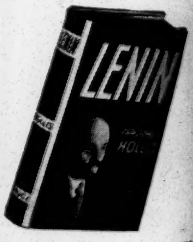

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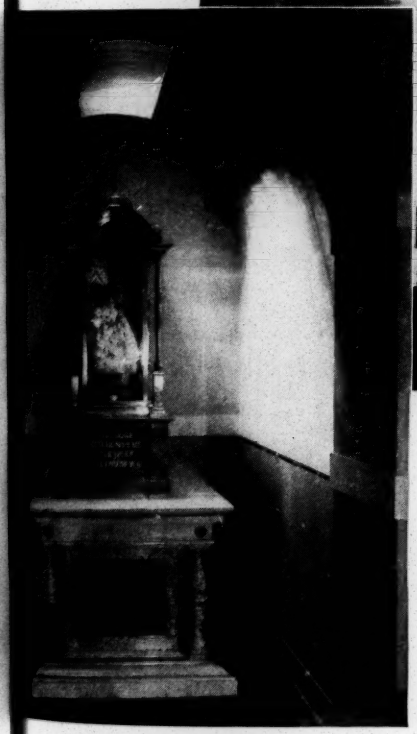

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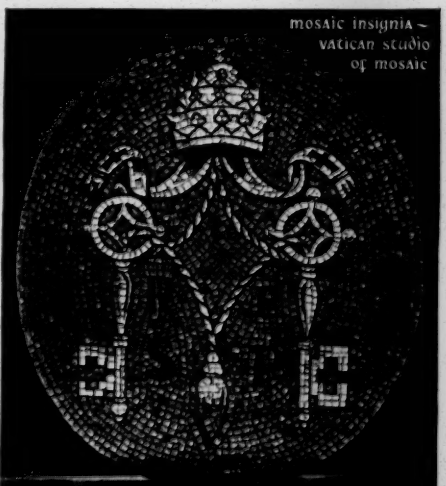

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